 The Treasurer of the Domestic Committee respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed on the first day of September of each year.

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

SEPTEMBER, 1877.

LETTER FROM BISHOP ELLIOTT.

SAN ANTONIO, TEXAS, *July 31, 1877.*

It was a sewing-machine, my dear Doctor, which, upon my late visitation to the frontier forts, gave me great searchings of heart.

With a party of officers and their families, I left San Antonio in the middle of June, on my way to Fort McKavett. We had a strong escort from the Tenth Infantry, very valuable always in establishing camp, as well as useful for protection.

It was the sixth and last day's march that brought us to the last house you meet upon the new military road before reaching the fort, which is twenty-three miles further on. The pioneer had taken advantage of the stream issuing from a great bright spring to irrigate a narrow valley, and enclosed by a stone wall was a garden, flourishing as only gardens flourish which are "planted by the water side."

Here, I thought, is a man to whom nobody has come; he is far off; the Indians he says come into his yard some nights; only outlaws and savages are beyond him. When the door is set open, however, there is a *sewing-machine*, just such an one as may be seen for sale or use in New York or Chicago. The sewing-machine agent has been before us. The superintendent for this State has divided the frontier into districts, and, for the percentage upon the sale of machines, these men in their little wagons scour the country, enduring every hardship and sometimes even death. What activity! How eagerly they hear of and set off to visit distant settlers, how they hang upon the borders and range up and down the Rio Grande. Indians, outlaws, Mexicans do not deter them; they have machines at so much per cent to sell!

I do not think we need propose to ourselves such examples as Patte-son sleeping beneath "the long wash of Australasian seas," or MacKenzie in his humble grave beside the pestilential Zambesi. Not at all. Let us tell our Candidates for Orders to "do as well as the sewing-machine men." After they have attained so far, we can go on to tell them of the great saints who have died well up in front, in the high places of the battle-field.

Undoubtedly it is no disinterested love of his brother that sends the

agent out to these remote places—it is, as I have said, simply his commission that he is anxious to earn, and possibly some reputation for energy ; and that we might get the Gospel carried abroad, perhaps some person of a commercial turn of mind might suggest that possibly fathers and mothers would allow their boys to venture so much for the spreading of the Gospel of JESUS CHRIST if there was a commission on Baptisms and Confirmations. But there is a branch of the Catholic Church existing in these regions which has placed a price upon these and other offices, and the result is not encouraging. During this same visitation at San Felipe on the Rio Grande, a Mexican begged that I would baptize his child. I consented gladly, of course, but believing that he mistook me in my robes for a Romish Priest, I felt constrained to tell him, as the only means of explanation, that I was “Protestante,” and yet it was leaving him altogether under a misapprehension, for immediately I was classed in this man’s mind with some dissensions that have made the name “Protestant” very unpalatable. But how should I get into the head of a Mexican peon the history of Angelican Orders, or that the Protestant Episcopal Church was a branch of the true Church residing in the United States *incog*? However, for all that I am opposed to change of name, for I have always had an indifferent opinion of people who, having become known in a community by one name, had it afterwards changed by act of legislature. This peon asked the “Protestante” the price of the Baptism, and seemed much surprised at the reply that it was too priceless to be priced at all, and we gave it as the free gift of God. Finding that I was not a Romanist he did not press his application.

This incident brought out from one of the officers stationed here an account of a transaction that took place shortly before my arrival at San Felipe. A Romish Padre visited the place, and the news of his arrival got over into Mexico, and from the hamlet of Las Vacas there came three women, who, crossing the Rio Grande with their infants, walked four miles to San Felipe seeking Baptism for them. The same afternoon they trudged back with their babes still without the pale of the Church. The Padre could not administer the Sacrament under \$2.50 a-piece. Why, \$2.50, my dear Doctor, would support a peon family a month. So that to place a commission on the Sacraments and the Ministry of the Word, does not seem to meet with such eminent success as to commend it. But the sewing-machine people really make me very much ashamed, they undergo such hardships and work so cheerfully for their masters.

But I intended to give you concisely an account of my late visitation to five army posts, Forts McKavett and Concho in the northwestern portion of the district, and Forts Clark, Duncan and the cavalry camp at San Felipe, the last three on the Rio Grande. At

FORT M’KAVETT,

I found that since my last visit Gen. Clity had put up a comfortable

school-house, so that it was not necessary to preach from the band-stand, or in the commanding officer's quarters, as last time. The Services were very interesting to me, the officers and men attending in great force. I read Service, preached twice, administered the Holy Communion and baptized two infants. Since my last visit there had been no Service at the post. I used upon this occasion, in the celebration of the Holy Eucharist, a singularly beautiful silver Communion service, sent me for such work by some dear friends. With it came fine linen, exquisitely made up and fitted into the case, so that when by the wayside these Holy Mysteries are ministered, they are set forth with the chaste beauty that befits the Bride of CHRIST.

After four charming days in the house of Gen. H. B. Clity, commanding at Fort McKavett, in company with the chief surgeon of the department of Texas, I went on to

FORT CONCHO.

In some things this is a fortunate post. The Rev. Mr. Badger was the post Chaplain upon my last visit, and having entered into rest, he has been succeeded by a Churchman, the Rev. Mr. Dunbar. It is not often that posts are so fortunate in the matter of "the succession." I had little hope, when I heard that Mr. Badger had been taken away, that so soon, or at all, would the good confession which he was making before men be taken up by a brother Churchman.

For our Services the surgeon cleared one wing of the hospital, and upon two successive evenings, assisted by the Rev. Mr. Dunbar, I held Services. The last evening I confirmed the daughter of my Reverend brother the Chaplain. She presided at the melodeon, and having led in the praises of God, kneeled at the appropriate moment to ratify and confirm openly before the Church the vows made in Baptism. It was a typical case of the teaching and training of the Church—"First the blade, then the ear, after that the full corn in the ear."

There is at Fort Concho an unfinished structure that represents hours of patient planning and labor. At one side of the garrison, between it and the excrescence called San Angelo (a few hovels that represent the vice of the neighborhood), stands a chapel constructed of pickets, that is of poles driven into the ground and the interstices plastered with mud and grass mixed. The roof is a grass thatch, the floor the natural earth, and yet the pickets are so let in as to give a Gothic effect. This was Chaplain Badger's concluding effort—this mud-daubed, grass-thatched chapel. The government had made no provision for school or chapel; the garrison was crowded, lumber out of the question, for it had to be hauled two hundred and fifteen miles—so he strove to make some sign of how he loved his MASTER.

What is this to the world? Who thinks twice of a mud-daubed picket chapel, away off on the prairies? But to us, his comrâdes, it means a great

deal. We remember the great difficulties of his position, how hard it was to have Services at all, how he struggled against indifference and wickedness, how finally out of the travail of his soul he advanced to this chapel, how the soldiers whom he had taught helped him, and how ere it was completed he died. It remains in its roughness, with its little attempt at architecture, a pathetic appeal on behalf of CHRIST—the remonstrance of a Minister of GOD against the indifference of a government that is too short-sighted (to use the mildest possible term) to provide school-house or chapel for the officers and men of its army.

It is the intention of the Rev. Mr. Dunbar, who hospitably took care of me during my stay, to finish and use this humble chapel.

Two hundred miles southwest from Concho is

FORT CLARK,

where there has been quite a concentration of troops in order to be ready for the possibility of the Mexican question. Here, on the Seventh Sunday after Trinity, I officiated in the room used for a school-room, court-martial, etc. It was the second Service in five years. However, I am glad to say that the Rev. Mr. Lavery, Chaplain of the Twenty-fourth Infantry, lately at Brownsville, and who was so instrumental in building our church at the latter place, has been ordered to this point, so that the dearth of worship will have ceased.

South, forty-three miles, is

EAGLE PASS AND FORT DUNCAN,

town and fort watching one of the ancient crossings of the Rio Grande. There are only a few Americans in the place, the Mexicans making up the bulk of the population. Upon my arrival at Fort Duncan I signified my desire to the commanding officer to hold Services in Eagle Pass. The Episcopal Service had never before been heard there to my knowledge, and so far as I could ascertain but one other Protestant Service within recollection. An ambulance was kindly placed at our disposal and an officer appointed to assist us in finding a place for worship. The first person we approached upon the subject of Service in Eagle Pass, and a room for the same, we shall call Mr. Blank. Enter to him our kind friend the officer. An interval of five minutes passes; out comes the officer; he hesitates, is evidently annoyed, but finally we extract from him the following: Mr. Blank declines to see the Bishop, declines to have anything to do with the Services, does not believe in Services, does not wish to give any information about places for Service—he is a *liberal*. So we try another person. He is more Christian, gives us information of the whereabouts of a school-house and how it may be procured. After due search we find it, and find the schoolmaster, a German Lutheran, kind and propitious. We arrange for a Service that night—but how shall the Eagle Passians be advertized of it? There is no paper issued there; so back we go to Mr. Riddle's store, and having bought a paper of tacks, procured

a marking pot and some wrapping paper, Mr. Frank Thompson (Candidate for Orders in Diocese of Louisiana), who is my Deacon upon this expedition, soon puts upon the paper the following legend :

NOTICE.

"Bishop Elliott, of the Episcopal Church, will hold Services this evening, at 8 o'clock, at the school-house opposite Mr. Callsen's. The public is invited to attend."

Mr. Thompson did himself credit in the execution of these notices, and during the entire trip was of the greatest comfort and assistance, for with the thermometer (according to the Signal Service) most of the time at 100° in the shade, it took two of us to do our duty with any degree of success.

These notices we posted upon the trees in the town, and at night there assembled not many people, but the quality was good. In this little room, lighted and swept by the kindness of our good friend the schoolmaster, we were told that the élite of the town came together. I have reason to hope that good was done.

This visitation to Eagle Pass was on Wednesday, July 18. Sunday the 22d found us seventy miles higher up the Rio Grande at San Felipe, the last settlement before you cross Devil's River and get out into the savage wildness of the Pecos country. It is a charming little valley, where two great wide-mouthed springs roll off their pure waters, which soon uniting form the San Felipe Creek. Man now comes in to utilize this stream ; a ditch (acequia they call it here) carries it gently along, maintaining such levels that soon beneath it lies the valley, and irrigation makes this an oasis of living, waving green. Four miles away runs the Rio Grande, and in the western horizon the Sierra Madre hangs like a blue cloud. Alas that those beautiful mountains should harbor the bands of Sipans and Mercalero Apaches, who visit us to steal and slay.

Here, on the Eighth Sunday after Trinity, in an adobe school-house, the American population came together for Service, and at night they went out to the cavalry camp one mile above, so that the congregation was large and attentive. It was my privilege also to baptize an infant. There is no rioting, no shooting, no haunt of desperadoes here, and it is all summed up in two words, "local option"—that is, under the "local option" law there is no liquor of any sort allowed to be sold, so it is a quiet, law-abiding community.

The Services at San Felipe concluded a five weeks' visitation of the forts, and when back in San Antonio we found that we had accomplished eight hundred and twenty miles in stage and ambulance.

Two things strike me as very sad : one, that the government is so slow to give each post a chapel and school-house, and the other that the Church has not, at some point in rear of this line of occupation, a single school where the children of the officers might be sent. *We are giving*

Rome an excellent opportunity to proselyte our army, for she has her schools, and through the children the parents are easily reached.

We have ten Clergymen at work in this field just now, two of them army Chaplains, and you must know that at many points there is dire need of money; but how can I beg with a good grace in the face of "strikes" and "failures" and "shrinkage?" There are some we believe interested in the Missionary work on this border; to them we say we can use with thankfulness all that can possibly be sent, and it will relieve us from anxiety and disappointment.

Since our Convocation in May I have, with much regret, been obliged to give the Rev. J. T. Hutcheson a letter dimissory to the District of Northern Texas. His work at Seguin speaks loudly in his behalf, for besides the handsome church he built and paid for, he left a record written upon certain souls that will endure. We congratulate our dear brother of Northern Texas upon this great acquisition. A few more such, and the "garden of cucumbers" will burst into wild and irrepressible luxuriance.

I am, faithfully yours,

R. W. B. ELLIOTT.

LETTER FROM ONE OF BISHOP ELLIOTT'S MISSIONARIES.

CORPUS CHRISTI, WESTERN TEXAS, *June 5, 1877.*

REV. AND DEAR SIR: This is all purely Missionary ground, and depends on the support of the friends of Mission work for its existence and continuance. Though called a parish, it is supported by only a few zealous persons, has no church building, or any of the accessories which lighten the load of yearly expenditures, except the rectory, which is the guarantee of the future parish, for the same zeal which erected the house for the Priest is now engaged in providing an altar at which he may minister. This church building, and actual home expenses to be borne by the few, is the excuse offered by the people for their delinquency in contributing for other claims so earnestly presented to them, claims which they acknowledge as of Christian obligation. But what can we say to our people when they plead that for seventeen years they have asked aid to build a church costing \$2,500, one half of which they will raise among themselves, and yet have received nothing from sections which spend millions in church building? How can we urge this people to give abroad while they are uncovered at home? I maintain that our brethren do not generally appreciate the soul-sickening poverty of the Missionary. I do not mean to speak of money wanted for personal or for family comforts, there we have learned to *do without*; but I speak of that poverty which fetters our efforts for CHRIST's holy cause, which denies us the privilege of

books, and papers, and vestments, and conveniences which adorn as well as assist us in our work. Known only to God are the Missionary's pinchings and plannings to save enough to get a book or some trifling convenience which is like the tools and appliances by which and with which the mechanic can accomplish mighty results, but without which his personal strength and effort are expended in vain. Of all men it is true of us, not one jot is abated in the required tale, and yet not only is straw denied us, but we are to go out and seek straw and mud and all else required to perfect the Church's work, and the result, success or failure, is the earthly standard by which we are judged. Thank God! our award is not of men; but still it *would* cheer, encourage and sustain us, if we did have fuller and heartier evidences of appreciation of our self-sacrifice, if not indeed of our actual works. We here have concluded a contract to erect a neat wooden church. Any aid extended us will be gratefully received, and we are confident in a reference to our Bishop, that he will endorse our efforts and our application. We need about \$1,500 to complete the building, which will be begun in a few days. This does not include *any* furniture, so we are open for a donation in that line. We need sittings (open slips) and an altar, pulpit, lectern, chancel-rail, chairs or sedilia. For any of these, which may have been removed from a church and replaced, or which in enlargement or from other causes may have been lying undisposed of by building committees who know not the value thereof; for a bell, pipe organ, clock, or books or anything which, discarded by wealthier ones than ourselves, may (as has been the case with personal effects) be of great convenience and value to us; for any such we will be truly thankful to the donors who are constrained by CHRIST's love, not to offer us their cast-off, but to deposit with the Church's almoners that any member or any congregation thereof may partake of the general superabundance.

This is to be a centre of Church influence in days to come, and we are wasting time in all our delays to establish the Church right here with all its appliances, in order to carry out our ministrations to the neighboring towns which already are and which are to be developed in the near future. We need a Deacon who shall aid us in a parochial school, and do the office of a Deacon. We cannot have a school without a school-house. In fine we want any aid which any Christian may have to give us; we have a place for almost any imaginable offering. But chiefly at present do I want a surplice and stole, for my Rockport Mission. The ladies there have done a good work and would now purchase material for my vestments, but I have forbidden it. The money is needed to get an altar and other important things for the sanctuary. As I have worn a second-hand coat given by a loving brother, so do I think I can wear a second-hand surplice and cassock if any loving brother shall offer it to me. And I am sure there are many such unused and hidden in the robing

chambers of city churches which would be good and seemly for us to habit in, when we minister in the waste places of this frontier land.

Dear Dr. Twing, near thirty years have I been engaged in Missionary work. Very seldom have I made my wants known to the Church. *Whenever* I did I always met a hearty response. Will you try and in some way condense my necessities as a Missionary on the frontier, and present an appeal for my work. I am going on as I have done in the past, quietly and silently trying to do my duty. I have no ambition for popularity or notoriety, I do not claim any higher degree of sacrifice or zeal than others; mine is a common experience, but it is the *experience of many years*. I do ask that I may have the means placed at my disposal to do the LORD's work. My income is insufficient for my family support, but other resources have enabled me to owe no man anything year by year.

I see a great field in the rural district around me, if only I had the means to obtain and keep a horse and buggy for ministrations on the ranchos during the week-days. Going out and coming in, and being at home on Sundays can only be done by one who commands his own conveyance. It seems to me that some of the manufacturers would give us a wagon at a reduced price if only we had a friend to apply for us and knew to whom to apply.

I have several hundred volumes of English Theology which I am very anxious to dispose of in order to obtain such a vehicle and a horse, but I do not know where to sell them. Never having been in trade in my life, I find it easy to buy, hard to sell.

Doctor, pardon my imposing such a letter on you. But believe me I have gone on writing it, in the confidence that you and yours were the Missionary's friends, and would lend us your ears, if that were all you could do.

Yours, lovingly and obediently in CHRIST,

EDWIN A. WAGNER.

LETTER FROM KENTUCKY.

ST. PAUL'S MISSION, PROCTOR, LEE CO., KY.

June 27, 1877.

REV. AND DEAR DOCTOR: I hardly know how to express myself, God has done so much for us. We have had unusual trials and difficulties, which seemed insurmountable, but the great mountain has become a plain, and the clouds we so much dreaded, were big with mercies, and have broke with blessings on our heads.

In losing our Sunday-school superintendent and his wife, a faithful

and devoted teacher, who have removed, we feared, and the enemies of our Church and school thought, that our loss was irreparable, and none could be found to take their places. "Now"—thought the foe—"is the time to assail them." Great efforts were made to establish an opposition Sunday-school, which was to give the final blow to our efforts, and break up the Mission as well. The front of battle was dark and terrible to us, but I cast my care upon the LORD, arrayed my weak force—two teachers only left—made three new ones, went to work myself more energetically, and the opposition failed in amazement; the well arranged plans were never put into execution; they were smitten as still as the Assyrian army.

The children of the strongest Campbellite families declared "they would not leave the school. It was the only one which had ever done them good, or lasted," etc., etc. The careless scholars were aroused, and have attended more regularly; while others, who cared nothing for it before, afraid they would lose their chance, are now regular scholars. The attendance rose from an average of twenty-five or thirty to sixty, and not an enemy shews himself. That is *all* the LORD's doings, for His little flock, who fear not, but trust, and work, and wait.

Desperate efforts are being made by Campbellites, Methodists and Baptists to "run me out," but they cannot do it. The great heart of the community is with us. They may preach, hold "distracted meetings," and the Methodists send their best men, but all in vain. I *visit* as well as preach, and the "people receive me gladly," and a strong undercurrent is forming, which will, under God's blessing, tell mightily.

One of our Sunday scholars has established a Sunday-school near Old Landing Sinks, of upwards of fifty scholars. The Campbellites want to get it off her. I visited there and preached also, on my way to Convention in May. Since then numbers, especially of the young, have begged me to give them a regular appointment, establish a church, and say they "will join me." I hope to do so as soon as Mr. Lockwood comes. They will have a Sunday-school picnic on the 10th prox.

At Mount Tabor the interest increases. The same request is urgently made. At Cross Roads, the same. If I had but the men, what work might be done.

June 12, I baptized an old man in his ninetieth year, up in the mountains of Owsley Co. He was born in Philadelphia in 1787, is a bright scholar and mathematician, and has considerable influence over the people in his vicinity. It has awakened a great interest, and many are enquiring about the Church. I have promised to preach, on the second Sunday in July, at an old camp meeting ground of the Methodists a few miles from there. He tells me that several are anxious to join the Church.

With so many encouragements, I dare not be discouraged about the matter of support, dark as the prospect is viewed from a human stand-

point. He who has founded His Church here, will take care of that also. So I go forward in confidence, "one step enough for me."

With affectionate esteem and regard,

I remain, my dear Doctor,

Very faithfully yours,

WALTER TEARNE.

THE BOARD OF MISSIONS, 1877.

OF course every Churchman knows or should know that the Triennial Meeting of the Board of Missions is to be held in Boston in October next. Of course every Churchman knows or should know that, while to the Board is committed the management of our Mission work in this and other lands, it has no power to make new laws or to repeal old ones ; in other words, that legislation is not one of its functions. In view of this, it may seem almost idle to ask what it will do, at its approaching Session or at any other. According to its order of business, it will hear and consider the Reports of Missionary Bishops, Domestic and Foreign, and also the Reports of the several Executive Committees and Commissions ; and very likely these Reports will suggest matter for interesting and instructive discussion. All this is business of routine, but nevertheless important as showing, in outline at least, what have been the fortunes of our great Mission work at home and abroad during another year. The facts brought out in the Reports of our Missionary Bishops as well as other facts connected with the work are, we are sorry to say, considered rather dry and dull by many, while to many others, possessing in the true Missionary spirit the key to their real meaning, they are, we are glad to know, significant and attractive in the highest degree.

But dealing with Reports such as we have named is not all that the Board of Missions can and may do. Surveying the whole field, and taking note of fresh developments here and there over its broad surface, it can discuss and mature plans for the wiser and more vigorous prosecution of the work ; and these plans it can present to the General Convention for its consideration and approval ; or, if they do not interfere with existing constitutional and canonical enactment, the Board can proceed to put them in active operation without reference to the law-making body.

It is almost certain that the increase of our Missionary Episcopate will, in one way or another, be brought distinctly to the notice of the Board, and its offices asked in bringing the subject to the notice of the General Convention. As nearly as we are able to judge, the present sentiment of the Church is against any such movement. Our own views regarding this matter have been often stated, and they are unchanged, but we shall be content with whatever may be determined upon by the Board and the Convention. By implication at least, the course of some of our Missionary Bishops in acting as the veriest Missionaries themselves, going here and there over vast extents of country in prosecution of their work, has been subject to criticism, and it has been more than intimated that it would have been better if, on the See principle, they had established themselves at certain important points, and set about the endowment of their Jurisdictions. They are abundantly able to defend themselves, and need no help at our hands ; and yet our deepest conviction is that they have acted according to the dictates of true wisdom, and in accordance with the needs of their respective fields as they have seen them. The See principle may be well enough, but if Bishop Clarkson, Bishop Tuttle, Bishop Morris, Bishop Spalding and others had devoted themselves exclusively or mainly to the strengthening of certain centres, by this time, outside of those centres, they would have found their opportunities for Church work very much embarrassed by the entrenchment of other bodies at most important points.

This used to be our method : we would wait till nearly everything else had become established, and then our work had to be done after the fashion of a seige. It is impossible to overstate the gains which our Missionary Episcopate has secured by being first on the ground and all over the ground. The many and long journeys made by our Missionary Bishops have been hard enough for them, but in making them they first won and then secured the favor and good will of the people, where else they would have had to fight their way inch by inch. Future glorious harvests will come of the precious seed scattered by those Bishops in regions unpromising enough according to certain theories at the time of its sowing. In many respects the seed would have been the same if sown by Presbyter or Deacon, but the heroism and self-denial of our Missionary Episcopate in pushing into regions yet to be centres of large population, has had a moral power and effect which can hardly be over-


estimated. That power will last and work in the dear MASTER's Name long after those Bishops are at rest from their labors. We have been long in learning the advantage of sending strong and fully equipped men as pioneers out into the Mission field.

We cannot pursue the subject, though there remains much to be said upon it that we would like to say. Other topics than those already mentioned may come up for discussion ; indeed, it is impossible to tell beforehand what a great body like the Board of Missions may or may not think it worth while to enter upon. We hope and trust not only that all its members, but that all our people, will pray very fervently that the good SPIRIT of God may be present to inspire and direct all those who take part in its proceedings.

ALMIGHTY AND EVERLASTING GOD, WHO BY THY HOLY SPIRIT DIDST PRESIDE IN THE COUNCILS OF THE BLESSED APOSTLES, AND HAST PROMISED, THROUGH THY SON JESUS CHRIST, TO BE WITH THY CHURCH TO THE END OF THE WORLD ; WE BESEECH THEE TO BE PRESENT WITH THE MISSIONARY COUNCIL OF THY CHURCH SOON TO ASSEMBLE IN THY NAME AND PRESENCE. SAVE THEM FROM ALL ERROR, IGNORANCE, PRIDE AND PREJUDICE ; AND OF THY GREAT MERCY VOUCHSAFE, WE BESEECH THEE, SO TO DIRECT, SANCTIFY AND GOVERN THEM IN THEIR WORK, BY THE MIGHTY POWER OF THE HOLY GHOST, THAT THE COMFORTABLE GOSPEL OF CHRIST MAY BE TRULY PREACHED, TRULY RECEIVED, AND TRULY FOLLOWED, IN ALL PLACES, TO THE BREAKING DOWN THE KINGDOM OF SIN, SATAN AND DEATH ; TILL AT LENGTH THE WHOLE OF THY DISPERSED SHEEP, BEING GATHERED INTO ONE FOLD, SHALL BECOME PARTAKERS OF EVERLASTING LIFE ; THROUGH THE MERITS AND DEATH OF JESUS CHRIST OUR SAVIOUR. *Amen.*

ACKNOWLEDGMENTS

OF THE DOMESTIC COMMITTEE.

 N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums for the General Work intrusted to their care, from July 1 to July 31, 1877, inclusive.

ALABAMA.

Clayton—Grace Ch. S. S.	5 00	
Mobile—St. John's Ch. S. S., M. C.	10 00	15 00

ALBANY.

Catskill—St. Luke's Ch., M. C.	11 00	
Cohoes—St. John's Ch., M. C.	7 03	
Schenectady—St. George's Ch., M. C.	8 00	
Troy—Christ Ch.	10 00	36 03

CALIFORNIA.

Anaheim—St. Michael's Ch., Baby's M. C.	7 50	7 50
--	------	------

CENTRAL NEW YORK.

Candor—St. Mark's Ch., M. C.	5 58	
Oswego—Ch. of the Evangelist, M. C.	2 10	
Paris Hill—St. Paul's Ch., M. C.	4 00	
Sacketts Harbor—Christ Ch., M. C.	3 00	
Watertown—Christ Ch., M. C.	5 00	
Grace Ch., M. C.	40	
Trinity Ch., M. C.	72 64	92 72

CENTRAL PENNSYLVANIA.

Lancaster—St. James' Ch., M. C.	75 79	
Mansfield—St. James' Ch., M. C.	11 00	
Pittston—St. James' Ch.	16 00	
Reading—St. Barnabas' Ch., additional.	2 50	
Sugar Loaf—St. Gabriel's Ch.	2 91	108 20

COLORADO.

Canon City—Christ Ch.	2 50	
Denver—St. John's Ch.	6 95	9 45

CONNECTICUT.

Birmingham—St. James' Ch.	15 00	
Cheshire—St. Peter's Ch. S. S., M. C.	30 23	
Fairfield—St. Paul's Ch., of which from M. C., \$11.30.	34 62	
Fair Haven—St. James' Ch., M. C.	15 00	
Greenwich—Christ Ch., M. C.	17 00	
Guilford—Christ Ch., M. C.	14 02	
Hartford—Mrs. C. A.	25 00	
Estate of Chester Adams	410 00	
Long Hill—Grace Ch., M. C.	3 51	
Middletown—Ch. of the Holy Trinity.	97 08	
New Haven—St. Paul's Ch., M. C.	10 50	
Trinity Ch., of which from a member, quarterly pay't of stipend, \$50; M. C., \$50.69.	100 69	
New Milford—St. James' Ch., M. C.	5 78	
Norwich—Christ Ch., M. C.	11 50	
Trinity Ch., M. C.	40 10	
A lady.	20 00	

Plymouth—St. Peter's Ch.	26 00	
Thomaston—Trinity Ch., M. C.	33 27	
Waterbury—St. John's Ch., M. C.	2 00	
West Haven—Christ Ch., of which from County Convocation, \$7.63; M. C., \$1.37.	9 00	
Westport—Christ Ch., M. C.	27 47	
Windsor—Grace Ch., M. C.	12 00	
Winsted—St. James' Ch., M. C.	2 60	962 37

DELAWARE.

Dover—Christ Ch.	2 88	
Newcastle—Immanuel Ch., M. C.	33 00	35 88

EASTON.

Chestertown—Chester Parish, M. C.	1 61	
Queen Anne's Co.—St. Paul's Parish, add'l.	1 36	2 97

FLORIDA.

Marianna—St. Luke's Ch.	4 75	4 75
------------------------------	------	------

FOND DU LAC.

Appleton—Grace Ch.	1 00	
Bulle Des Morts—	66	
De Pere—Ch. of the Messiah.	2 13	
Fond du Lac—St. Paul's Cathedral.	12 87	
Green Bay—Christ Ch. S. S., M. C., \$7.69.	8 50	
St. James' Ch.	65	
Mrs. S. E. W.	10 00	
Menasha—St. Stephen's Ch.	38	
Neenah—Trinity Ch.	12	
Omro—St. Paul's Ch.	38	
Oneida—Hobart Ch.	1 38	
Oshkosh—Trinity Ch.	4 18	
Plymouth—St. Paul's Ch.	3 46	
Ripon—St. Peter's Ch.	3 03	
Stevens Point—Ch. of the Intercession, M. C.	2 30	
Waupun—Trinity Ch.	5 13	56 17

GEORGIA.

Albany—St. Paul's Ch., M. C.	2 60	
Bainbridge—St. John's S. S., M. C.	50	
Milledgeville—St. Stephen's Ch., M. C.	2 50	5 60

ILLINOIS.

Cairo—Ch. of the Redeemer, M. C.	11 76	
Galesburgh—Grace Ch., M. C.	8 50	
Galena—Grace Ch., M. C.	10 10	
Honesdale—	1 80	
Kewanee—St. John's Ch. S. S., M. C.	16 62	
New Lenox—Grace Ch. S. S., M. C. (Little Gleaners) ...	75	

Norwood—	1 20	
Osco—Grace Ch., M. C.	4 71	
Winfield—E. S. D., M. C.	40 00	95 44

INDIANA.

Bristol—St. John's Ch.	5 00	
Indianapolis—Grace Ch.	6 00	
Mishawaka—St. Paul's Ch.	2 00	
Terre Haute—St. Stephen's Ch., M. C.	12 00	
Worthington—St. Matthew's.	12 30	37 30

IOWA.

Waverly—St. Andrew's Ch.	8 59	
M.	50	9 09

KANSAS.

Independence—Epiphany.	2 50	
Wakefield—St. John's Ch.	5 00	
K., in Camp on Spring Creek, Trinity Sunday, 1877.	10 00	17 50

KENTUCKY.

Covington—Trinity Ch., M. C.	4 50	
Georgetown—Ch. of the Holy Trinity	3 50	
Grahamton—A. M. R.	10 00	
Versailles—St. John's Ch.	24 00	42 00

LONG ISLAND.

Brooklyn—Emmanuel Ch., M. C.	6 00	
St. Luke's Ch., M. C.	8 38	
St. Mary's Ch., of which from M. C., \$11.46;		
Mother's Meeting, \$2.	13 46	
St. Paul's Ch.	50 00	
H. C. D.	1 30	
Heights—Grace Ch., of which from M. C., \$48.76; quarterly pay't stipend, \$49.50	98 26	
College Point—St. Paul's Chapel, M. C.	2 00	
Greenport—"Tithe"	5 00	
Huntington—St. John's Ch., M. C.	2 00	
Islip—M. C., I. O.	5 75	
Jamaica—Grace Ch., M. C.	5 75	
Newtown—St. James' Ch., M. C.	25 35	
Rockaway—Trinity Chapel.	25 50	243 75

LOUISIANA.

Clinton—St. Andrew's Ch., M. C.	2 10	
Thibodeaux—St. John's Ch.	2 00	4 10

MARYLAND.

Baltimore—Christ Ch.	50 00	
Elk Ridge—Grace Ch. S. S., M. C.	6 89	
Govanstown—Ch. of the Re- deemer.	60 00	
Havre de Grace Parish—M. C.	8 32	
Washington—Ch. of the Incar- nation, M. C.	12 27	
Waverly—St. John's Ch., of which from M. C., \$15.24.	72 78	210 26

MASSACHUSETTS.

Boston—St. Paul's Ch.	46 25	
M. C.	3 00	
Chelsea—A friend	1 00	
Dedham—Ch. of the Good Shep- herd, M. C.	10 00	
Dorchester—St. Mary's Ch., M. C.	7 18	
Fall River—Ch. of the Ascen- sion S. S., M. C.	24 00	
Newburyport—St. Paul's Ch., M. C.	12 05	

Quincy—Master J. H. J.	33	
Springfield—Christ Ch., M. C.	19 82	
Southborough—St. Mark's Ch., of which from M. C., \$3.97.	11 82	135 45

MINNESOTA.

Basswood Grove, Bellewood, Pt. Douglass and Vermil- ion Stations.	6 75	
Blue Earth—	2 65	
Litchfield—Trinity Ch., M. C.	2 40	
Wells—M. C., \$4.90.	11 38	23 18

MISSISSIPPI.

Kirkwood—St. Philip's Ch., M. C., \$1.15; 10 cent col- lection, \$3.50.	4 65	
Port Gibson—St. James' Ch., M. C.	50	
Vicksburgh—Christ Ch., M. C.	10 00	15 15

MISSOURI.

Macon City—St. James' Ch.	3 00	
Palmyra—St. Paul's Ch.	5 00	8 00

MONTANA.

Helena—St. Peter's Ch.	55 75	55 75
------------------------	-------	-------

NEW HAMPSHIRE.

Exeter—Christ Ch.	7 75	
Hopkinton—St. Andrew's Ch.	6 55	
Nashua—Chapel of the Good Shepherd.	6 00	20 30

NEW JERSEY.

Burlington—St. Mary's Ch., M. C.	21 11	
New Brunswick—St. John Evan- gelist, M. C.	14 69	35 80

NEW MEXICO.

Mesilla—St. James' Mission.	6 40	
Santa Fe—St. Thomas' Ch.	44 10	50 50

NEW YORK.

Briar Cliff—All Saints', M. C.	5 50	
Fishkill—Trinity Ch., M. C.	2 50	
Irvington—St. Barnabas' Ch., 10 cent collection.	16 41	
Mamaroneck—St. Thomas' Ch., M. C.	2 00	
Morrisania—St. Paul's Ch., M. C.	20 60	
New York—Grace Ch., add'l. Ch. of the Heavenly Rest.	100 00	
Ch. of the Holy Commu- nion, M. C.	70 00	
St. Augustine's Chapel, M. C.	4 50	
St. Bartholomew's, A member, quarterly pay't stipend.	3 07	
St. Luke's Ch., of which from S. S., \$93.76; M. C., \$4.	100 00	
St. Mary's Ch.	97 76	
St. Thomas' Ch., M. C.	20 00	
Transfiguration, Two members, \$560; M. C., \$2.50.	6 00	
Trinity Chapel, of which from two members, \$11; M. C., \$24.22.	552 50	
Trinity Ch. Choir, M. C.	35 22	
Harlem—St. Andrew's Ch., M. C.	7 78	
	10 00	

Trinity Ch., M. C.....	75	
"December".....	10 00	
Philipstown—St. Philip's Ch.....	437 82	
Riverdale—Christ Ch., M. C.....	5 00	
Scarsdale—St. James the Less, M. C.....	1 40	
Tarrytown—St. Mark's Ch.....	6 75	
Westchester—St. Peter's Ch., M. C.....	4 47	1520 03

NORTH CAROLINA.

Asheville—Trinity Ch. S. S., M. C., of which from Miss Patton's Colored S. S. Class, thro' Woman's Auxiliary, \$2.41.....	13 28	
Kittrells—St. James' Ch., M. C.....	5 00	
Lenoir—St. James' Ch., M. C.....	3 70	
Lewiston—Mrs. M. A. T.....	50 00	
Louisburg—St. Paul's Ch., M. C.....	10 51	
Raleigh—Christ Ch.....	40 50	
Windsor—St. Thomas' Ch., M. C.....	6 55	129 54

NORTHERN NEW JERSEY.

Dover—St. John's Ch., M. C.....	2 40	
Greenville—Christ Ch., M. C.....	2 00	
Hackensack—Christ Ch., M. C.....	9 66	
Hamburg—Ch. of the Good Shepherd S. S., M. C.....	8 00	
Jersey City—St. John's Free Ch.....	12 70	
Madison—Grace Ch.....	38 00	
Milburn—St. Stephen's Ch., M. C.....	4 39	
Newark—Christ Ch.....	8 00	
Grace Ch.....	5 00	
Newton—Christ Ch., M. C.....	1 00	
Orange—Grace Ch.....	20 98	
St. Mark's Ch., M. C.....	71 54	
Paterson—Ch. Holy Commu- nion, M. C.....	13 53	
South Orange—Ch. Holy Com- munion, of which from M. C., \$8.46; quarterly pay't of stipend, \$25....	33 46	230 66

NORTHERN TEXAS.

Dallas—St. Matthew's Cathed- ral, M. C.....	2 00	2 00
--	------	------

OREGON.

Core—Ascension, M. C.....	3 90	
Oregon City—St. Paul's S. S., M. C.....	11 33	
Portland—St. Helen's Hall, M. C.....	20 00	
St. Stephen's Chapel, M. C.....	7 00	42 23

PENNSYLVANIA.

Gwynned—Ch. of the Messiah, M. C.....	5 10	
Philadelphia—Advent Parish, L. family M. C.....	3 96	
Christ Ch. Chapel, thro' Miss'y Mite Fund.....	1 07	
St. Andrew's Ch., thro' Miss'y Mite Fund.....	3 61	
St. James' Ch., through Miss'y Mite Fund.....	20 47	
St. Luke's Ch., through Miss'y Mite Fund.....	14 34	
St. Mark's Ch., of which from M. C., \$11.21.....	63 71	
St. Matthias' Ch.....	7 64	
St. Peter's Ch.....	20 00	
Andalusia—M. C.....	9 22	
Chestnut Hill—St. Paul's.. F. C. M., M. C.....	64 17	
Germantown—Calvary Ch. through Miss'y Mite Fund.....	6 00	19 36

St. Luke's Ch., through Miss'y Mite Fund.....	21 18	
St. Michael's Ch., thro' Miss'y Mite Fund.....	9 00	
St. Peter's Ch., through Miss'y Mite Fund.....	7 00	
Kensington—St. Barnabas' Parish, M. C., of which from Young Men's Bible Class, \$6.09; Bp. Garrett Class (Little Girls) \$2.10.....	8 19	
Lower Dublin—All Saints'.....	56 14	
Lower Merion—Ch. of the Redeemer, of which from M. C., \$48.50; through Miss'y Mite Fund, \$7.67.....	56 17	
Oxford—Trinity Ch., of which from M. C., \$3.....	703 00	
West—St. Mary's Ch., M. C.....	1 50	1100 83

PITTSBURGH.

Beaver Falls—St. Mary's S. S., M. C.....	2 33	
Erie—St. Paul's Ch., M. C.....	6 50	
East Pittsburgh—Calvary Ch., M. C. and weekly sav- ings.....	7 43	
Kittanning—St. Paul's Ch., of which from M. C., \$1....	23 00	
New Brighton—Christ Ch. S. S., M. C.....	40	39 66

RHODE ISLAND.

Newport—Trinity Ch.....	137 53	
Pawtucket—St. Paul's Ch., M. C.....	13 50	
Providence—All Saints' Memor- ial S. S., M. C.....	8 07	
Grace Ch. S. S., M. C.....	5 79	
St. Stephen's Ch., M. C.....	7 00	
Woonsocket—St. James' Ch.....	17 70	189 59

SOUTH CAROLINA.

Charleston—S. S., M. C.....	1 00	
Rock Hill—Ch. of our Saviour..	4 00	5 00

SOUTHERN OHIO.

Cincinnati (Walnut Hill)—Ch. of the Advent, through Woman's Auxiliary... St. Paul's Ch., some members.....	10 00	
Middletown—Ch. of the Ascen- sion, M. C.....	13 35	
Springfield—Christ Ch., M. C.....	5 86	
Worthington—St. John's Ch., thro' Woman's Aux... A communicant, M. C.....	5 00	
	4 99	47 20

UTAH.

Salt Lake City—St. Mark's Ch., M. C.....	10 00	10 00
---	-------	-------

VERMONT.

Burlington—St. Paul's Ch., M. C.....	21 35	
Brattleboro—St. Michael's.....	40 00	
Middlebury—St. Stephen's Ch., some ladies.....	18 00	
Rutland—E. S.....	1 00	80 35

VIRGINIA.

Albermarle Co.—Walker's Par- ish, Grace Ch., M. C.....	3 00	
Lynwood—S. H. L., M. C., \$2.40; Weekly savings, \$2.60.....	5 00	

<i>Louisa Co.</i> —Green Spring Parish, St. John's Ch., M. C.	1 00	
<i>Norfolk</i> —St. Luke's Ch., A member, M. C.	4 50	
Miscellaneous	1 80	15 30

WESTERN MICHIGAN.

<i>Coopersville</i> —Epiphany Mission	1 00	
<i>Grand Rapids</i> —Chapel of the Good Shepherd S. S., M. C.	2 00	
St. Mark's Ch., Woman's Miss'y Association	6 71	
<i>Niles</i> —Family M. C. of C. R. B. and E. T. I.	3 00	
<i>Saugatuck</i> —All Saints' S. S., M. C.	4 73	
<i>Whitehall</i> —R. W.	4 37	21 81

WESTERN NEW YORK.

<i>Buffalo</i> —St. Paul's Cathedral, M. C.	43 00	
<i>Canandaigua</i> —St. John's Ch., M. C.	35 20	
<i>Cuba</i> —Christ Ch., M. C.	3 66	
<i>Geneseo</i> —St. Mark's, S. R. C.	25 00	
<i>Geneva</i> —Trinity Ch., Sewing Society, add'l.	25 00	
<i>Hammondsport</i> —St. James' Ch.	2 88	134 74

WISCONSIN.

<i>Glendale Mission</i> —S. S., M. C.	4 75	
<i>Lancaster</i> —Emmanuel Ch., M. C.	2 00	
<i>Tomah</i> —M. C.	7 33	
<i>Racine</i> —J. G. M., Jr., of which from M. C., \$13.	63 00	
<i>Wagon Landing</i>	2 25	79 33

WESTERN TEXAS.

<i>San Antonio</i> —St. Mark's Cathedral, M. C.	24 00	24 00
---	-------	-------

MISCELLANEOUS.

Dividend on the gift of Rev. Jas. Saul D.D.	67 50	67 50
---	-------	-------

MITE CHESTS.

Receipts for the month, not credited to Parishes	307 12	307 12
--	--------	--------

Receipts for the month	\$6,387 10	
Amount previously acknowledged	109,262 62	

Total receipts since Oct. 1, 1876	\$115,649 72	
-----------------------------------	--------------	--

YOUNG CHRISTIAN SOLDIER.

Receipts for the month	\$526 60	
Amount previously acknowledged	12,543 37	
Total receipts since Oct. 1, 1876	\$13,069 97	

ACKNOWLEDGMENTS OF SPECIAL CONTRIBUTIONS.

The Treasurer of the Domestic Committee has received the following SPECIAL CONTRIBUTIONS from July 1 to July 31, 1877, inclusive.

ALBANY.

<i>Albany</i> —Mrs. E. K. S. and Mrs. S. K. B., for two Scholarships in Rev. L. H. Wells' School.	80 00	80 00
---	-------	-------

CENTRAL NEW YORK.

<i>Jordan</i> —S. B. J., for Rev. D. Convers.	20 00	
<i>Watertown</i> —Christ Ch., for St. Mary's Hospital for children	5 00	25 00

CONNECTICUT.

<i>New Haven</i> —A friend, for Rev. D. Convers.	50 00	
<i>Norwich</i> —G., for Rev. D. Convers.	10 00	60 00

DELAWARE.

<i>Claymont</i> —Ascension, for Rev. D. Convers.	8 17	8 17
--	------	------

LONG ISLAND.

<i>Brooklyn</i> —St. Peter's Ch., of which for Bp. Vail, \$65.39; Bp. Spalding, \$12.	77 39	
<i>Flushing</i> —St. George's Ch., In Memoriam, for Bp. Tuttle	2 00	79 39

MAINE.

<i>Corinna Center</i> —L. W. H., for Rev. D. Convers.	3 50	3 50
---	------	------

MASSACHUSETTS.

<i>Lowell</i> —Miss L. M. H., for Rev. D. Convers.	10 00	10 00
--	-------	-------

NEW JERSEY.

<i>Beverly</i> —"Hope," for Rev. D. Convers.	25	
<i>Long Branch</i> —St. James' S. S., for Bp. Whipple	19 49	19 74

NEW YORK.

<i>Bedford</i> —St. Matthew's Ch., for Bp. Whitaker	26 76	
<i>Newburgh</i> —St. George's Ch., for Seabury Divinity Sch'l.	50 00	
<i>New York</i> —Ch. of the Heavenly Rest, for Bp. Niles	10 00	
Trinity Chapel, for Bp. Garrett	10 00	
<i>Tomkins Cove</i> —House of the Good Shepherd, C. J. T., of which for Rev. D. Convers, \$2; Rev. G. B. Cook, \$2.	4 00	100 76

SOUTHERN OHIO.


<i>Cincinnati</i> —Calvary Ch., for Bp. Clarkson	30 00	
<i>Zanesville</i> —St. James' Ch., "Faith," for Rev. D. Convers, Horse and Buckboard	5 00	35 00

VIRGINIA.

<i>Lexington</i> —A. G. S., for Rev. D. Convers	5 00	5 00
---	------	------

Receipts for the month	\$426 56	
Amount previously acknowledged	12,703 58	

Total receipts since Oct. 1, 1876	\$13,130 14	
-----------------------------------	-------------	--

 The Treasurer of the Indian Commission respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will hereafter be closed upon the first day of September of each year.

INDIAN COMMISSION.

CHRISTIAN INDIANS IN COUNCIL.

THE Third Convocation of the Missionary Jurisdiction of Niobrara met in the Cathedral at Yankton Agency, Dakota, on Friday, June 22.

This meeting of the Convocation was one of far more than ordinary interest. Owing to the illness of the Bishop, his inability, from other causes, to meet the Clergy in Convocation, and recently his absence abroad, it had been nearly three years since the Clergy and Delegates from the various Mission Stations had met together in Council. During this interval, new Missions had been established, the knowledge of and interest in the Church's work had spread rapidly among those formerly indifferent to her, large numbers had by Baptism and the Laying on of hands been united with her, and our Chief Shepherd had come back to us again with renewed health and strength for his arduous field of labor. As proof of this let it be mentioned that he had just returned from the Spotted Tail Agency in a buggy—passing over a distance of 265 miles with not a human habitation of any kind on the road—without being overcome by the journey, or hindered for a single day from active duty by fatigue.

Delegations of the Clergy, Catechists and Indians, in numbers varying from three to over one hundred, from Santee, Crow Creek, Lower Brulé, Cheyenne River and Spotted Tail Agencies, the Settlement at Flandreau and the Lake Traverse Reserve, making (besides those of the Yankton Agency) a gathering of over three hundred, encamped on the hillside, back of St. Paul's School, in booths, tents, wagons, etc., on the day previous to the opening exercises. A portion only of this large number were Delegates proper—two from each Mission Station—the majority were there from personal interest in the Church's work; to take no part in but simply to listen to her proceedings in Council.

All were painfully aware, long before the bell sounded its call to the first Service, that a part only of those who had come so far to attend could gain admittance to the Cathedral. It is needless to add that many were necessarily disappointed, and that the Cathedral building was filled and the part of Emmanuel Hall opening into it packed, before the first bell ceased.

Convocation was opened at 10 A. M. with the celebration of the Holy Communion, of which more than one hundred partook. All the Clergy, twelve in number with the Bishop, were present in the Chancel. A native Yankton, one of the boys of St. Paul's School, presided with admirable skill at the organ, and the truly congregational singing was

led by the surpliced choir of native choristers belonging to the Cathedral. The sermon, on St. John iv., last part of 35th verse, was preached by the Bishop, the Rev. Luke C. Walker (Native) acting as Interpreter.

This discourse proved to be, in a remarkable degree, the key note to all the proceedings which followed. The reports of Clergy, Catechists and Delegates from all quarters of the field, the business transacted, the speeches made during Convocation and at the Missionary Meeting by Indians of high standing among their several tribes but not yet members of the Church, and the entire proceedings taken as a whole, all bore striking testimony to the truth of our LORD's words. The one clear note which sounded yet in the ear when all was over; the utterance which would have arisen naturally to the lips of any disinterested observer after the various bands had dispersed to their yet rude and widely distant homes, was the same with which he whom the Church has given us as a leader in the work opened the Council: "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

At 2.30 P. M., of the same day, the Convocation was called to order, by the Bishop, for its first business session. The Cathedral was again filled, as at all subsequent meetings, and there were present, as members, Clergy 11, Catechists and Lay Delegates 38.

The election of Officers for the ensuing year resulted as follows: *Secretary*, Rev. Wm. J. Cleveland, *Treasurer*, Rev. David Tatiyopa (Native).

The whole of this session and a part of that on the following morning were devoted to reports from the Clergy and Catechists, in order, on the condition and progress of the work at their respective stations. These reports (as all the other proceedings) were in Sioux, portions only being interpreted for the convenience of those unacquainted with the language. They consisted of brief but most interesting accounts of the work under their care, showing the condition, growth, wants, etc., of the various points represented. Without exception they were full of encouragement for future effort and convincing proof that the Church has made great progress among the Dakotas and has a still greater work ready at her hand, provided she steadily holds the ground already gained and finds the means to occupy the wide field inviting her to enter.

This meeting of the Convocation showed, moreover, the gradual but sure advance which these people are making towards civilization, by the more business-like way in which the several sessions were conducted and the intelligent manner in which different subjects were proposed, discussed, and voted upon by the native delegates.

That which occupied a large portion of the time, and that too in which the Church at the East is most concerned, was the earnest appeals from various quarters, both in the field already entered and beyond it, for more churches, more schools, and more laborers among the people. I say this concerns the Church at the East, for we, as a Missionary Jurisdiction, in the midst of a heathen people, cannot be considered otherwise than as simply the *hand* of the Church which she has stretched out into this darkened region to hold up among its benighted occupants the light of God's truth and to mix in, as occasion serves, the leaven of the Kingdom. We have the right, therefore, nay, it becomes our duty toward *her*, when our need is manifest, to cry home to her that she put forth more strength into that hand and more firmness in her outstretched arm,

lest both fall back through weakness to her side, and the light die out, and the cause of our MASTER suffer shame.

Among the more urgent appeals was one from Santee for a boy's school, or training school for young men. They were now so far advanced that they could carry on much of the work of the Church and Schools among themselves, but they needed some Institution corresponding to the girl's school already established, where young men could be fitted for business in the world, for teachers of the young, and for the work of the Ministry.

Chief *Striped Cloud*, of Cheyenne River Agency, was very earnest in his request for more workers among his tribe. As he expressed it, "Even *ten* additional schools would not be too many." At Spotted Tail, also, so soon as it shall be permanently located, several branch Mission Stations and Schools will be an imperative necessity in order to reach the more than seven thousand souls at that Agency.

So general and earnest were statements of this kind that they brought forth a motion from one of the native delegates that "more Catechists and Teachers should be sent up the river." This motion was put and voted through heartily, the Bishop adding that he would carry the action of Convocation on this matter in his heart, but could make no promises now. But, I take it, such a motion as this concerns chiefly that part of the Church which has sent us to this work and to which we must look again if more are to be sent, and for that reason I introduce it here.

Two appeals of peculiar interest, for Churches and Missionaries, were presented from points as yet never occupied by us. One was a written document from the Lake Traverse Reservation. They had for a long time desired a Missionary of our Church, and now sent this their earnest prayer by two of their number. One of these stated that he had walked the whole distance (300 miles) rather than fail of his mission, and each of them, both in public at Convocation, and in private with the Bishop, eloquently supported the petition of their people and manfully persisted almost against hope to draw forth at least some expression of encouragement for the petitioners. Nothing could be promised. It was painful to hear this said. It was sad to see them turn back over those long three hundred miles with, apparently, only so much time and so much labor lost! It was as if the Bride of CHRIST had turned a deaf ear to the prayer of an humble supplicant. But it was unavoidable. It was a petition not for the Convocation of Niobrara to grant, but one to startle the ear and prick the conscience of our slumbering or self-indulgent Church at home. It was not an invitation to reap for us to undertake, but a call to duty for her to consider against the great day when she shall give account to her MASTER.

No appeal, however, was more touching in itself, or more feelingly urged, than that supported by a representation of sixty-four persons from the Settlement at Flandreau. This Settlement, located one hundred and fifty miles from the Yankton Agency (which distance they travelled with their ox teams), is made up of Santees who have voluntarily withdrawn from the condition of wards of the Government and dependents upon its charity for bread, and have taken up claims both to land and citizenship that they may learn to labor and get their own living as Christian people. Many of them are members of the Church, having become so while on the Santee Agency at Mr. Hinman's Mission. They have not failed in their determination to support themselves, but they have never forgotten

that in turning their backs upon the warehouses and ration supply of the Government, they left behind them also the House of Prayer and God's appointed Ministry to their spiritual necessities. In the first matter they have quitted themselves like men, and provide year by year for their bodily wants; in the second, though they have nobly done what they could, they have been unable to supply what they ever look back to with longing and regret. At the last Convocation, three years ago, as at other times before, they made a strong effort to secure a Missionary and chapel. This year they came again in greater force, with firmer resolve, to make a yet more determined effort and fervent prayer for help. Their story was that, failing assistance from the Church, they had built for themselves a log house in which they regularly assembled for worship conducted, according to the use of the Church, by one of their number selected by them for the purpose; that their building was too small for the numbers who wished to attend; that it was without seats and the whites of the neighborhood were ashamed to join with them and sit on the floor "like Indians;" that they lacked the administration of the Sacraments for all and especially that of Holy Baptism for their children, some of whom had died without it. Yet they were a part of the Body of CHRIST and their cry of suffering was from members of that Body to the same Body. A native delegate suggested that the time had now come when those among them, in whose hearts the power of the Gospel was felt, should endeavor to do what they could towards raising money and supporting the Mission work among their own people. It was also resolved that some suitable memorial of Mrs. Hinman should be established in the Jurisdiction. These settlers at Flandreau were, many of them, the very people among whom Mrs. Hinman had chiefly labored, and I think these two propositions were afterwards so combined that the action proposed is for funds to be raised in all practicable ways throughout the Jurisdiction for the erection of a church at Flandreau in memory of Mrs. Hinman.

Frequent mention was also made in the highest and most loving terms of the Rev. R. Archer B. Fennell, assassinated while in the discharge of duty at the Cheyenne River Agency. Appropriate resolutions were passed and it was decided to raise money for the purchase of a memorial window for him.

The following Resolution, unanimously passed, is of interest to many of your readers:

"Resolved, That the heartfelt thanks of this Convocation are due to our friends, known and unknown, in the Church, the Christian men, women and children, by means of whose offerings the Gospel has been brought among the Dakotas; and we pray for a blessing upon them from the GOD and FATHER of us all and from His SON JESUS CHRIST, by Whose Name we too are called."

The Bishop made no regular address but gave some interesting statistics of the work and the workers. Among these statistics this item should be known throughout the Church, namely, that there are now in this Jurisdiction twelve Native Candidates for the Ministry; young men of Indian blood who will soon be ready to go out and build up the Kingdom among their own people; to be (provided only the means are forthcoming for their support) that most important of all human elements of strength and assurances of permanency in a work of this kind—a *Native Ministry*.

The following appointments were made :

Standing Committee—Rev. S. D. Hinman, Rev. Jos. W. Cook, Mr. T. S. Clarkson, Mr. Alex. Pepe (Native).

Examining Chaplains—Rev. Jos. W. Cook, Rev. Wm. J. Cleveland, Rev. H. St. Geo. Young, Rev. H. Swift.

Delegates to General Convention—Rev. S. D. Hinman, and Mr. Philip Deloria (Native). *Substitutes*—Rev. Jos. W. Cook and Mr. Amos Ross (Native).

The business of Convocation was not finished until Monday evening, but the Sunday which intervened was filled with important Services. Confirmations were held both morning and evening and, in the afternoon, a Missionary meeting, at which speeches were made by representatives from all quarters of the field.

The most impressive Service of the day, however, was the Ordination of the Rev. Henry Swift to the Priesthood. The whole was conducted in the Sioux language, the Ordination Sermon being preached, also in Dakota, by the Rev. Jos. W. Cook, Dean of the Cathedral.

Not least important among the subjects discussed on the last day was that of the language, and how we ought to be governed in printing matter for these Indians so as to do most good and reach the largest number in an intelligible manner, there being three somewhat different dialects spoken among them, and it being impossible, on account of expense, for us to print in more than one, which, heretofore, has been the Santee. No decision was reached on this point, but it was decided to establish, as soon as possible, a newspaper for the Dakotas chiefly, though one page is to be in English giving information of our work. Let it be hoped that this feature will secure it sufficient circulation among Church people at the East to insure its financial success.

With reference to the Bishop being among us again it was

Resolved, That the Convocation of Niobrara congratulate the Bishop on his safe return from abroad, and join him in thankfulness for his restoration to health and return to his work.

Resolved, That we congratulate the Bishop on the good condition of the work in this Jurisdiction, and join him in sincere thankfulness to God for the many evidences of life and growth and earnest Christian faith that have been manifested during our meetings.

I should trespass far too much upon your columns were I to do justice to all the interesting features and business of the Convocation. Let what has been said suffice to assure your readers that, by God's blessing, the work still goes on in Niobrara, but that it still needs the loving care and hearty support of the Church at home.

It was matter of regret that so few from outside were present to witness the proceedings and to carry away with them, as must certainly have been the case, some stronger faith in and zeal for the conversion of the Indian.

Surely not any of this Jurisdiction whose privilege it was to be present, but who returned to his post of labor in the Vineyard, however remote or seemingly fruitless, with a stronger heart.

It is for us (looking ever toward the setting sun as a fit symbol of the poor race whom we would point to that Sun of Righteousness which shineth for them, as for us, unto eternal day), to work on in faith with such means as are provided, praying always that God will strengthen our hands and forward our efforts as He sees best. But when our eyes turn to that quarter whence, with the rising orb of day, leap light and life and

power through all the world ; that land of wealth and resources, of knowledge and energy, of blessings untold and fruitfulness ever new, shall we not be remiss in love if we fail to pray : " Stir up, we beseech Thee, O LORD, the wills of thy faithful people ; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded ; through JESUS CHRIST our LORD." And, dearly beloved in the Church of God, who have given heed to this statement of our MASTER's service in Niobrara, while your thoughts are turned in the direction where all goes out in darkness and whence the gloom of night reaches even to you, after all that rests in your power has been faithfully done that the life-giving influence of the LORD of Heaven may reach beyond and be more lasting with these Dakotas than that of the ruler of the sky whom they ignorantly worship, will you not also pray the LORD of the harvest that He will send forth more laborers into His harvest ? For " the harvest truly is plenteous, but the laborers are few."

WM. J. CLEVELAND,

Secretary of Convocation.

A MELODEON NEEDED AT CHOTEAU.

WE take a liberty, perhaps, in printing the following letter, written, in English, by one of our Dakota Presbyters to his Bishop, who kindly forwarded it to the Secretary in accordance with the wish of the writer. Our apology for making this use of the letter is that our readers may have before them the plea as presented by the applicant himself.

Choteau, as many of our friends are aware, is a flourishing, outlying Mission on the Yankton Reserve. Twenty-four were confirmed there by Bishop Hare during his Spring Visitation.

We trust that it will not be long, even in these hard times, before this Indian Pastor and his people shall be made glad by the gift, from some kind friend or friends, of the much needed Melodeon.

CHOTEAU CREEK, D. T., *July 22, 1877.*

MY DEAR BISHOP HARE : I thought I would write to you when I get settled, but could not wait that long ; and therefore I sit down to write this letter and let you know that we are moved down here at Choteau about three weeks now.

We found the house very dirty both inside and outside, and we tried to clean the house since we came ; but not get through yet. When we get through the cleaning, I have to whitewash inside, both in my study and sitting-room. The church needs cleaning too, and some of the logs are rotten now. O, I wish we have a new church here some time !

The congregation is very good and large every Sunday, and my heart seems to be full of joy and praise. I think we may have very good works here among this band.

To-day I have only Morning Service here, and told the people that I will go to Jandron's place and hold Service there in the afternoon ; for

his son is very sick with the consumption. They live eight miles back from here. And after Morning Service, my wife and I went there, and we found good many men and women already waiting for me there, and we were glad to see them ; but I found the sick young man is very low, and weak. We had a nice Service with the sick young man.

The people here at Choteau are doing very well in the Church, and outside work, and it makes me very happy. I hope they will keep up always, that they may see good days at future time.

Then, Bishop, I wish you tell Mr. Rogers one thing for me and this people here with me. We have one organ here, but is now getting old and worn out. I never use it on Sundays. I wish some Christian people at East are kind enough to send us one of the Mason and Hamlin Organ. We will much oblige to them. I wish you show to Mr. Rogers this letter, and what he will think about it. I hope the good Christian people at East look towards this way with their prayers when the sun is going down.

Well, I hope I hear from you soon. My wife sends her respects to you.

From your dear Son in the Work,

LUKE C. WALKER.

ACKNOWLEDGMENTS

OF THE INDIAN COMMISSION.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of July, 1877.

ALBANY.

Ballston Spa—Christ Ch..... 48 04
East Line—St. John's Mission.. 1 90 49 94

CENTRAL NEW YORK.

Paris—St. Paul's, Ladies' Aux.. 1 35
Watertown—Trinity Ch. S. S.,
 for Trinity Ch. Scholar-
 ship, Emmanuel Hall. 15 00 16 35

CENTRAL PENNSYLVANIA.

E. W. H. Scholarship, St. Paul's. 60 00
Lancaster—Miss H.K. Benjamin 1 00 61 00

CONNECTICUT.

Edward S. Clark Scholarship, In-
 memoriam, St. Paul's. 30 00
Newtown—Trinity Ch., for Bp.
 Hare's work, through
 Fairfield Co. Ind. Aid
 Association..... 17 74 47 74

DELAWARE.

New Castle—Immanuel Ch..... 10 20
Wilmington—St. John's Ch..... 10 00 20 20

LONG ISLAND.

Brooklyn—Ch. Messiah..... 34 58
 Ch. Reformation S. S.,
 for D. R. Brewer Schol-
 arship, Crow Creek... 30 00

St. Ann's Bible Class No.
 2, for St. Ann Scholar-
 ship, Cheyenne..... 30 00
 St. Mary's, A member,
 for St. Mary's Free
 Church Scholarship,
 St. Paul's..... 60 00
 St. Matthew's S. S., for
 St. Matthew Scholar-
 ship, Cheyenne..... 30 00
College Point—St. Paul's Chapel
 S. S., for Scholarship
 in Emmanuel Hall, \$26;
 Bp. Whipple Class, \$1. 27 00 211 58

MARYLAND.

Baltimore—St. Paul's Ind. Asso.,
 of which for St. Paul
 Scholarship, Emman-
 uel Hall, \$30; McLane
 Scholarship, St. Paul's,
 \$30; towards support
 of one lady, \$60..... 120 00
Washington—A. B. G..... 10 00 130 00

MASSACHUSETTS.

Through Dakota League: St.
 Mary's, Dorchester (of
 which for Mary E. Hin-
 man Mem. Scholarship,
 \$1), \$22; St. Paul's, Bos-
 ton, \$5.79; Emmanuel,
 Boston, for freight,
 \$10.46; St. Matthew's,
 South Boston, \$6; Mes-

siah, Boston, \$2; Christ Ch., Springfield, \$11; Christ Ch., Waltham, \$10; Christ Ch., Andover, S. S. offering (of which for White Earth, \$5; for Santee Sioux, \$5), \$10; Christ Ch., Hyde Park, \$19; Christ Ch., Fitchburg, for freight, \$5.57; St. John's Memorial, Cambridge, \$3.50; St. Peter's, Cambridge, \$2; St. Paul's, Brookline, \$2; All Saints', Dorchester, \$4.45; St. John's, Boston Highlands, for freight, \$2; Advent, Boston, \$1; St. James', Cambridge, \$1; Good Shepherd, Boston, \$38.87; Emmanuel S. S., Boston, for Emmanuel Hall, \$210.03.....	366	67	
Cambridge—St. Peter's.....	2	00	
Southborough—St. Mark's, of which from S. S., for St. Mark Scholarship, Cheyenne, \$11.15.....	15	15	383 82

NEW YORK.

New York—St. Chrysostom's Chapel.....	5	61	
St. Clement's.....	36	20	
St. Luke's S. S., for McDonald Scholarship, Cheyenne, \$60; for Elizabeth Pott Scholarship, Crow Creek, \$60; Infant Class, for Isaac H. Tuttle Scholarship, St. Paul's, \$30.....	150	00	
St. Mary's.....	5	00	
Trinity Ch., of which for Bishop's salary, \$250... Trinity Ch., Bible Class, Easter off'g., towards support of Indian boy, Isaac H. Tuttle.....	270	09	5 00
Philipsctown—St. Philip's-in-the Highlands, of which from S. S., for St. Philip Scholarship, St. Mary's, \$41.55.....	92	46	
Rockland Co.—Children of the House of the Good Shepherd, for Indian children.....	10	00	
White Plains—Grace.....	29	78	604 14

NORTH CAROLINA.

Salem—M. H. D., for Rev. Luke C. Walker.....	73		73
--	----	--	----

NORTHERN NEW JERSEY.

Franklin—Grace, L. B.....	3	00	
Jersey City Heights—Holy Trinity S. S., for Holy Trinity Scholarship, Cheyenne.....	16	00	
Mendham—St. Mark's S. S.....	5	50	24 50

PENNSYLVANIA.

Through Indians' Hope Association: Pernetta Scholarship, Emmanuel Hall, \$30; Ch. Atonement, Phila., J. S. W., for Ascension Church Scholarship, St. Paul's, \$60; Episcopal Hospital Mission, Phila., Alonzo Potter Bible Class, for Alonzo Potter Scholarship, St. Paul's, \$30....	120	00	
Oxford (Phila.)—Trinity Ch.....	300	00	
Oxford Parish, Trinity Chapel S. S., for Crescentville Scholarship, Emmanuel Hall.....	30	00	
Philadelphia—St. Mark's.....	11	22	
St. Matthias'.....	7	61	468 83

RHODE ISLAND.

Providence—Mrs. R., for Edith Scholarship, St. Mary's.....	60	00	60 00
--	----	----	-------

SOUTHERN OHIO.

Worthington—St. John's, of which thro' Woman's Auxiliary, \$5.22.....	17	77	
Zanesville—St. James', "Faith," for Cheyenne Scholarship.....	30	00	47 77

VIRGINIA.

Alexandria—Rebecca C. Addison, for education of Indian Students for the Ministry at White Earth.....	5	50	
Martinsville—Miss C. E. Smith.....	50		
Norfolk—St. Luke's, A member.....	5	00	11 00

WESTERN MICHIGAN.

Grand Rapids—St. Mark's, Woman's Miss'y Association.....	6	37	
Marshall—Trinity Ch.....	6	32	
Saugatuck—All Saints'.....	2	51	15 20

WESTERN NEW YORK.

Hammondsport—St. James'....	2	00	2 00
-----------------------------	---	----	------

MISCELLANEOUS.

Mary E. Hinman Memo. Scholarship, St. Mary's Sch'l Domestic Committee, per Bp. Hare.....	30	00	
W. H. H.....	139	50	
From friends.....	50	00	
	600	00	819 50
			\$2,974 30
Amount previously acknowledged..			41,080 70
Total receipts since Oct. 1, 1876.....			\$44,055 00

THE Missionary at Cheyenne River Agency desires to acknowledge, with thanks, the receipt of an Organ from St. John's and Christ Church, Troy, N. Y., and of 1 box of clothing and 1 box of books and papers, from St. John's Church, same place.

ACKNOWLEDGMENTS

OF THE

RELIEF FUND OF THE BOARD OF MISSIONS

The Treasurer of the Relief Fund of the Board of Missions acknowledges the receipt of the following contributions from June 16 to August 17, 1877, toward paying off the indebtedness of the DOMESTIC, FOREIGN and INDIAN Departments; which will be divided pro rata, except when otherwise designated below

ALBANY.

<i>Albany</i> —St. Paul's.....	20 00	
St. Peter's.....	100 57	
<i>Little Falls</i> —Enmanuel, For.....	6 01	
<i>Morley</i> —Trinity Chapel.....	5 12	
<i>Stockport</i> —St. John Evangelist.....	30 00	161 70

CENTRAL NEW YORK.

<i>McLean</i> —Zion.....	3 00	
<i>New Berlin</i> —St. Andrew's.....	19 45	
<i>Skaneateles</i> —Mrs. Dr. C.....	2 00	
<i>Whitesboro'</i> —St. John's.....	4 25	28 70

CENTRAL PENNSYLVANIA.

<i>Carlisle</i> —St. John's.....	20 00	
<i>Gap Mines</i> —Grace.....	1 00	
<i>Lancaster</i> —Mrs. H. K. Benjamin.....	1 00	
<i>Leacock</i> —Christ Ch.....	5 33	
<i>Lebanon</i> —St. Luke's, Dom. \$2.62; For., \$2.63; Ind., \$2.62.....	10 20	
<i>Muncy</i> —St. James'.....	20 36	
<i>Paradise</i> —All Saints'.....	6 67	
<i>Pottsville</i> —Trinity.....	20 36	
<i>Reading</i> —Christ Ch.....	5 50	
<i>Williamsport</i> —Trinity.....	15 00	105 42

COLORADO.

<i>Saguache Mission</i> —.....	1 25	1 25
--------------------------------	------	------

CONNECTICUT.

<i>East Haddam</i> —St. Stephen's.....	35 00	
<i>Milford</i> —St. Peter's, Mrs. T. Cornwall.....	10 00	
<i>New Haven</i> —St. Thomas'.....	25 35	
<i>Westport</i> —Christ Ch.....	71 50	
<i>Woodbury</i> —St. Paul's.....	9 00	150 85

DELAWARE.

<i>Greenville</i> —S. R.....	10 00	
E. T.....	10 00	20 00

FLORIDA.

<i>Palatka</i> —St. Mark's.....	10 00	10 00
---------------------------------	-------	-------

GEORGIA.

<i>Savannah</i> —Christ Ch., A family, \$5; A member, \$40; C., \$1.....	46 00	
St. John's.....	26 00	72 00

ILLINOIS.

<i>Bunker Hill</i> —Christ Ch.....	5 00	
<i>Jackson</i> —Trinity.....	26 80	31 80

INDIANA.

<i>Vincennes</i> —St. James'.....	2 00	2 00
-----------------------------------	------	------

IOWA.

<i>Muscatine</i> —Trinity.....	10 00	10 00
--------------------------------	-------	-------

KENTUCKY.

<i>Brownsville</i> —Churchwoman.....	6 00	
<i>Louisville</i> —Christ Ch., A member.....	20 00	
<i>Versailles</i> —Miss F. Williams.....	1 25	
Rectory, M. C.....	3 00	30 25

LONG ISLAND.

<i>Brooklyn</i> —Ch. Redeemer.....	16 00	
(South)—S. S. M.....	2 00	
<i>Glen Cove</i> —St. Paul's.....	83 57	
<i>Newtown</i> —St. James'.....	29 10	130 67

LOUISIANA.

<i>Cheneyville</i> —Trinity.....	3 70	
<i>Huma</i> —St. Matthew's, Members.....	15 65	19 35

MASSACHUSETTS.

<i>Ashfield</i> —St. John's.....	3 00	
<i>Boston</i> —Churchwoman.....	5 25	
<i>Greenfield</i> —St. James'.....	10 00	
<i>Groton</i> —Cash.....	1 00	
<i>Lowell</i> —St. Anne's.....	37 11	
<i>Medford</i> —Grace, A member.....	1 00	
<i>Oakdale</i> —Good Shepherd.....	10 00	
<i>South Groveland</i> —St. James'.....	2 00	
<i>Stockbridge</i> —St. Paul's.....	50 00	
<i>Webster</i> —Reconciliation.....	25 13	144 49

MARYLAND.

<i>Annapolis</i> —St. Ann's.....	76 51	
<i>Baltimore</i> —E. T. D.....	5 00	
Hannah More Academy.....	5 00	
Co.—Reistertown Parish.....	10 50	
<i>Calvert Co.</i> —St. Paul's Parish.....	5 00	
<i>Hancock</i> —St. Thomas'.....	10 00	
<i>Harford Co.</i> —St. Mary's.....	15 00	
<i>Washington</i> —St. John's.....	10 00	
Mrs. Stanforth.....	50	
Dr. and Mrs. McCarty.....	10 00	147 51

MICHIGAN.

<i>Epsilanti</i> —St. Luke's, A member.....	5 00	5 00
---	------	------

MINNESOTA.

<i>Brainard</i> —St. Paul's.....	2 80	
<i>St. Paul</i> —Christ Ch.....	24 31	
<i>St. Peter</i> —Holy Communion.....	12 00	39 11

MISSOURI.

<i>Carrollton</i> —St. Paul's.....	2 20	
<i>Lexington</i> —Christ Ch., For.....	2 95	
<i>Marshall</i> —Trinity.....	4 75	

<i>Miami</i> —Grace.....	5 65	
<i>St. Louis</i> —St. George's, cash.....	10 00	
<i>Waverly</i> —St. Thomas'.....	2 25	27 80

NEBRASKA.

Mite Collections in June—		
<i>Ashland</i> —St. Stephen's.....	4 30	
<i>Brownsville</i> —Christ Ch.....	4 20	
<i>Crete</i> —Trinity Memorial.....	11 00	
<i>Decatur</i> —Incarnation.....	2 45	
<i>Fremont</i> —St. James'.....	5 00	
<i>Grand Island</i> —St. Stephen's.....	13 00	
<i>Nebraska City</i> —St. Mary's.....	11 00	
<i>North Platte</i> —Ch. Our Saviour.....	16 95	
<i>Omaha</i> —Cathedral.....	53 00	
St. Barnabas'.....	5 15	
St. Mark's.....	6 00	
<i>Schuyler</i> —Holy Trinity.....	5 95	138 00

NEW HAMPSHIRE.

<i>Claremont</i> —Trinity.....	6 32	
<i>Hopkinton</i> —St. Andrew's.....	6 00	
<i>Nashua</i> —Ch. Good Shepherd.....	4 00	
<i>Pittsfield</i> —St. Stephen's.....	3 36	
<i>Sunbury Mills</i> —Mission St. John Baptist.....	10 00	
A Clergyman's thank-offering.....	12 50	42 18

NEW JERSEY.

<i>Elizabeth</i> —Trinity, A member.....	5 20	
<i>New Brunswick</i> —St. John Evangelist, Dom., \$10; For., \$10; Ind., \$10.....	30 00	
<i>Princeton</i> —Trinity, of which from M. C. D., For., \$100; Miss'y Mite Soc'y, \$25.....	158 75	193 95

NORTHERN NEW JERSEY.

<i>Newark</i> —Christ Ch.....	5 00	
St. Matthew's.....	1 00	6 00

NORTH CAROLINA.

<i>Lewiston</i> —Grace.....	5 00	
<i>Windsor</i> —St. Thomas'.....	3 00	8 00

NEW YORK.

<i>Cornwall</i> —St. John's.....	3 65	
<i>Newburg</i> —St. George's.....	20 00	
Rev. O. Applegate.....	2 00	
<i>New York</i> —Atonement.....	100 00	
St. Ann's, A member.....	1 00	
Trinity Chapel.....	300 00	
St. Paul's Chapel, A lady, Dom.....	50 00	
A friend of Missions.....	500 00	
C. Vanderbilt.....	500 00	
Mrs. H. H. Anderson.....	10 00	
Wm. Scott.....	100 00	
<i>North Salem</i> —St. James'.....	12 64	
<i>Red Hook</i> —Rev. J. W. Moore.....	7 73	
<i>Rye</i> —Christ Ch.....	107 50	
<i>Searsdale</i> —St. James the Less.....	3 00	
<i>Somers</i> —St. Luke's.....	14 08	
<i>Stone Ridge</i> —Rev. W. H. Tomlins.....	1 00	
<i>Tompkins Cove</i> —C. I. T.....	1 00	
<i>Tuckahoe</i> —St. John's.....	8 22	
<i>Warwick</i> —Christ Ch.....	6 00	
<i>White Plains</i> —Grace.....	25 00	
<i>Wilmet</i> —St. John's.....	3 68	1776 50

OHIO.

<i>Bellevue</i> —St. Paul's.....	5 50	
<i>Cleveland</i> —St. Mary's.....	1 00	
<i>Gambier</i> —Holy Spirit.....	35 02	
<i>Kent</i> —Mrs. E. Parsons, Dom.....	4 00	

<i>Massilon</i> —St. Timothy's S. S., Dom.....	23 63	
<i>Wakeman</i> —St. John's, Mrs. I. A. Beecher.....	5 00	
<i>Youngstown</i> —St. John's.....	25 00	99 15

OREGON.

<i>Cove</i> —Ascension.....	6 15	6 15
-----------------------------	------	------

PENNSYLVANIA.

<i>Cressenville</i> —Trinity Chapel, Bible Class.....	8 00	
<i>Frankford</i> —Cash, For.....	100 00	
<i>Germantown</i> —Chas. Spencer.....	100 00	
<i>Jenkintown</i> —Ch. Saviour, Dom.....	6 50	
<i>Marysville</i> —A communicant.....	1 00	
<i>Philadelphia</i> —Holy Trinity, A member, Dom.....	2 00	
St. Peter's, two ladies.....	100 00	
Burd Orphan Asylum, Dom.....	18 00	
A. M. C., For.....	25 00	
Rev. E. Y. Buchanan D.D.....	100 00	
(West)—St. Andrew's, A member.....	2 00	
*(Oxford)—Trinity.....	500 00	
Radnor—Cash.....	10 00	
Rockdale—Calvary, A member.....	10 00	992 50

PITTSBURGH.

<i>Brownsville</i> —Christ Ch.....	19 00	19 00
------------------------------------	-------	-------

RHODE ISLAND.

<i>Providence</i> —Grace.....	161 97	
C. E. B.....	5 00	
<i>Warren</i> —St. Mark's.....	5 00	
<i>Westerly</i> —Christ Ch.....	25 26	197 23

SOUTHERN OHIO.

<i>Columbus</i> —Trinity.....	48 64	
<i>Dayton</i> —Cash.....	5 00	
<i>Pequa</i> —St. James'.....	7 65	
<i>Portsmouth</i> —Essie Towell's S. S. Class.....	5 00	
<i>Springfield</i> —Christ Ch.....	25 00	
<i>Xenia</i> —Christ Ch.....	8 55	99 84

TENNESSEE.

<i>Franklin</i> —St. Paul's.....	1 00	
<i>Sevance</i> —St. Augustine's Ch'l.....	18 00	
<i>Sommerville</i> —St. Thomas'.....	5 00	24 00

TEXAS.

<i>Waco</i> —St. Paul's.....	10 50	10 50
------------------------------	-------	-------

VERMONT.

<i>Vergennes</i> —St. Paul's.....	15 00	15 00
-----------------------------------	-------	-------

VIRGINIA.

<i>Alexandria</i> —Grace, For.....	10 00	
<i>Jefferson Co.</i> —Zion Ch., St. Andrew's Parish, For.....	3 00	
<i>Kanawha C. H.</i> —St. John's.....	8 50	
<i>Lexington</i> —Grace Memorial.....	15 25	
<i>Petersburg</i> —St. Stephen's.....	5 00	
<i>Westmoreland Co.</i> —Washington Parish.....	5 00	46 75

WESTERN MICHIGAN.

<i>Kalamazoo</i> —St. Luke's, Mt. Holyoke, Ladies St. Luke's.....	15 54	15 54
---	-------	-------

* The contribution of \$200, acknowledged in the July number of THE SPIRIT OF MISSIONS as from Oxford, Philadelphia, should have been from the Rev. E. Y. Buchanan, D.D.

WESTERN NEW YORK.

<i>Genesee</i> —St. Michael's, S. R. C.	25 00	
<i>Mt. Morris</i> —Two members.....	20 00	
<i>Suspension Bridge</i> —St. Ambrose Chapel.....	9 35	54 35

WESTERN TEXAS.

<i>Cuero</i> —Grace.....	3 20	
<i>Chocolate</i> —St. Paul's.....	1 85	
<i>Fort Concho</i> —Cash.....	5 00	
<i>Goliad Mission</i> —.....	1 45	
<i>Indianola</i> —Ascension.....	4 20	
<i>Lavaca</i> —Grace.....	2 40	

<i>San Antonio</i> —St. Mark's Cathedral.....	33 30	
<i>Victoria</i> —Trinity.....	2 90	54 30

WISCONSIN.

<i>Racine</i> —St. John's.....	16 81	16 81
Contributions since June 16.....	\$4,953 65	
Amount previously acknowledged..	42,145 01	
Total contributions to date.....	\$47,098 66	
Interest received from Trust Co., on deposits.....	166 86	
Total receipts.....	\$47,265 52	

ANALYSIS OF RECEIPTS.

Special for Domestic Committee.....	\$5,669 64
“ “ Foreign Committee.....	6,546 54
“ “ Indian Commission.....	2,190 12
General for the three Departments.....	32,869 22
	<u>\$47,265 52</u>

DISBURSEMENTS.

Paid to Domestic Committee.....	\$15,727 64
“ “ Foreign Committee.....	25,042 37
“ “ Indian Commission.....	5,970 32
“ for Advertising, Printing, etc.....	525 19
	<u>\$47,265 52</u>

The subscribers, at the request of the Committee of Bishops, have examined the foregoing account of LEMUEL COFFIN, Treasurer, comparing the same with the vouchers, and find it correct.

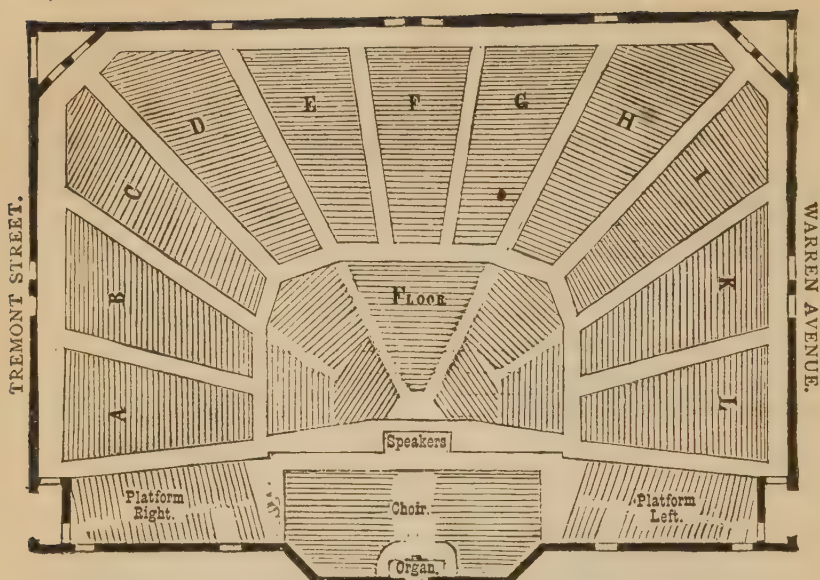
JAMES M. AERTSEN,
W. W. FRAZIER, JR.

Committee of Bishops:

RT. REV. M. A. DEWOLFE HOWE, D.D.,
“ “ R. H. CLARKSON, D.D.,
“ “ W. H. HARE, D.D.

LEMUEL COFFIN,
Treasurer of Relief Fund.

OFFICE OF THE TREASURER, 220 CHESTNUT STREET,
PHILADELPHIA, August 17, 1877.



THE TABERNACLE as Arranged for the MISSIONARY MEETINGS, October 11th and 13th, 1877.
[Seating Capacity 5,696.]

THE TRIENNIAL MEETING of the Board of Missions will be held in St. Paul's Church, Boston, Massachusetts, opening on THURSDAY, OCTOBER 4, 1877, at 5 o'clock P. M.

The Triennial Sermon before the Board will be preached on the evening of the same day, in Trinity Church, Boston, by the Rev. NOAH HUNT SCHENCK, D.D., Rector of St. Ann's Church, Brooklyn, Long Island.

On Thursday evening, October 11, at 7.30 o'clock, a General Missionary Meeting, with addresses by the Rt. Rev. A. N. LITTLEJOHN, D.D., of Long Island, the Rt. Rev. D. S. TUTTLE, D.D., of Montana, Utah and Idaho, and the Rt. Rev. W. H. HARE, D.D., of Niobrara, will be held in the Tabernacle, Boston.

On Saturday afternoon, October 13, at 3 o'clock, a Missionary Meeting of the Sunday Schools of Boston and its vicinity will be held in the Tabernacle, with short addresses by several of the Bishops.

A COMMUNICATION FROM BISHOP BEDELL.

NEW YORK, August 16, 1877.

To the Editors of "The Spirit of Missions":

DEAR BRETHREN : I have been an interested observer of the discussion concerning the possibility of giving more unity to the Executive of our Missionary work, and diminishing the expenses of the Executive Offices. Some views which have been presented by me in another mode, I beg now to present, through you, to those who are most concerned in the conduct of our Missionary affairs. They have been slightly modified by further study of the Constitution, and by reflection ; but I see no reason to change their general tenor, or their particular application. Attention has been called to complications in our Missionary Executive system, and its unnecessary expansiveness. Another end should now be aimed at—a corrective for the evil, when ascertained.

At an early date, the possibility of conducting all our Missionary operations under one Secretary and from one central Bureau, was discussed, and the *idea abandoned*. It was settled that the Board should have two Executives, one for Domestic and one for Foreign Missions. The plan succeeded admirably. There was no friction. The two worked in entire harmony. Their parts were distinct and well defined ; and their offices and officers separated only for "convenience," acted really as one. Nor can any project of unification, amalgamating interests so diverse as those of the Foreign and Domestic fields, hope for a successful working. But when Indian Missions attained a well-deserved prominence, and about the same time Missions to Colored persons at the South became a distinct and pressing necessity, it was natural enough that the special friends of each of these classes of Missions should desire to bring them to the front. It was not without protest from the friends of the old order of things, and not without many misgivings, that these two subordinate Departments were placed on a par with the two Constitutional Divisions of the Mission Work, so that, both in the machinery of management, and in a claim for the division of funds, these now stand side by side with

Domestic and Foreign Missions, as co-ordinates. Domestic and Foreign, "terms of convenience," are alone recognized by the old Constitution of the society of which we are all members by our Baptism.

The "protest" referred to was so strong, that, when changing the Constitution, the Church admitted only one of the two as a cognate Department; namely, "The Commission of Home Missions to Colored People." The Commission for the Indian Department is not recognized either by the Constitution or By-Laws; a fact sometimes overlooked. This Commission exists only by a resolution of the Board, which practically sets aside the Constitution. That resolution creates a Commission within the Domestic Committee, really independent of it. The Commission keeps up the form of reporting annually to the Domestic Committee; but I suppose that the Committee would no more dream of controlling the action or expenditures of the Commission, than if they were separate Departments.

My object in presenting these facts is to re-enforce the statement, that, contrary to the mind of the Church as expressed in the old Constitution of the Board, and contrary to its established Missionary policy, there have grown up three Departments within the Domestic field, which divide the Missionary interest of the Church with the Foreign Committee. On occasions of public Missionary meetings (such as the great one which was held in the Academy of Music in New York in 1874, or that which is expected to be held in Boston next October) the collection is divided, one-fourth to the Foreign field and three-fourths to the Domestic field. Of the unconstitutionality of such division, I think there can be only one opinion; although it is not proper to urge it here. The unfairness of such a division may properly be brought before the minds of all who are actuated by that "Spirit of Missions" which proclaims "the field is the world." So that now, in practice,

Domestic,	} and Foreign,
Indian,	
Home Missions for Colored People	

are placed in apposition, as equally claiming the interest of the Church, and demanding an *equal* share of its contributions. Whereas the first three are only parts of one, and it would be quite as fair, and equally wise, to give also to the Foreign Committee extra Bureaus for Japan and Haiti. It is certainly a no less difficult problem for the Foreign Com-

mittee to prepare the Mongolians for a residence in this country, or to take charge of the Colored People who leave this country to reside upon the "West Coast," than for the Domestic Committee to care for the Red Men and the Colored Men who are already settled within our territories.

All these Departments are managed with strict and commendable economy. But we suppose it to be beyond dispute that three separate Bureaus of the Domestic Department cannot be managed with as little expense as one. And the only question is whether our Domestic Executive Office can efficiently and sufficiently manage all the business of our Domestic Missions.

On this point there will be, as there has been, difference of opinion. My judgment has not wavered ; and I express it again for what it may be worth. I think the able Executive of the Domestic Office can manage all the affairs of the Indian Department, and of Home Missions, through and by the aid of the Bishops concerned, with as entire efficiency and thoroughness as the affairs or other portions of our Domestic Territories are managed. Where will the Church find a more skilful guide amidst the difficulties which beset the Indian question, than Bishop Hare ; or than his neighbors, who are nearly equally interested, Bishop Whipple and Bishop Clarkson ? That is a Commission already appointed by an authority which we recognize as higher than that of the Board of Missions. Why should it not be as sufficient for those Dioceses, as for Dioceses further West or Southwest ?

As for Home Missions to Colored People, I am in a position to be well informed, and therefore to speak more positively ; for the subject was at one time referred to a Committee of which I had the honor of being Chairman. After correspondence with Bishops, and other members of the Committee in the Southern States, our Committee reported, through the Rev. Dr. Starkey, that it was the opinion of men interested and capable of forming a judgment on the subject—that is, influential members of our Church at the South—that the Diocesan authorities of the Southern States could manage these affairs satisfactorily, without the aid of a *special* Bureau in New York. The Board of Missions did not even listen to our report, but laid it under the table without either a reading or a hearing. Nevertheless, the argument and the conclusions of that report, as prepared by Dr. Starkey, are to my mind conclusive. Are the

difficulties of Indian Missions, and Missions to Colored People of the South, too great to be mastered by the noble men whom the SPIRIT of God has sent to guide the Dioceses where these problems exist ?

It follows then that the question of reduction of expense has an immediate solution. As the affairs of African Missions, and China Missions, and the Missions to Hayti, are managed by one Central Office, through the Bishops on whom the HOLY SPIRIT and the Church have laid that burden ; and as the affairs of our great Western Missions are managed by one Central Office, through the Bishops on whom that charge is laid ; so let the affairs of the Indian Missions and of Missions to Colored People, which are within the very same territory as other Domestic Missions, be managed by the same one Bureau through their own Bishops.

The Executive management will be simplified ; the work will be unified ; interest and sympathy will be concentrated ; and expenses will be reduced.

I am, yours respectfully,

G. T. BEDELL.

NOTICE.—The Secretary of the Foreign Committee will be glad to furnish Gatherers' and Receivers' Books to all who may desire to introduce the FIVE CENT SYSTEM, set forth in the April Number of THE SPIRIT OF MISSIONS.

23 BIBLE HOUSE, NEW YORK.

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

SEPTEMBER, 1877.

APPOINTMENT OF A MISSIONARY.

At their meeting on the first of June, the Foreign Committee had before them a communication of great importance. It appeared that in the latter part of April the Rt. Rev. Dr. Penick visited the Piedmont Convocation of the Diocese of Virginia, and that his words awakened marked interest in his field. "He stated in the course of his remarks," it is said, "that ten persons had notified him of their willingness to "accompany him to Africa." The account continues: "On the following day a proposition was made that the Piedmont Convocation send "one of the ten men who wished to accompany Bishop Penick. This "met with a prompt and cordial response; a committee was appointed "to confer with absent brethren and a special meeting of the Convocation was ordered for Wednesday morning, May 16, to be held in the "lecture-room of Trinity Church, Staunton, Virginia."

At this adjourned meeting the Rev. W. H. H. Powers, the Rev. William H. Johnson and Mr. S. Mason were appointed a committee with full authority to perfect, if possible, all arrangements for employing an additional Missionary. The Clergy and Lay delegates in Convocation had previously pledged their parishes for eight hundred and fifty dollars per annum or so much of it as should be necessary for the support of the Missionary. In addition to this it was determined that *this sum should be raised over and above the amount usually contributed by the parishes concerned* for the work of Foreign Missions.

All preliminaries being settled and the way thus made plain for action by the Foreign Committee, at their meeting held on the 17th ult., Mr. HENRY M. PARKER, the nominee of the Convocation, was duly appointed a Missionary to Africa. Mr. Parker graduated this year at the Theological

Seminary of Virginia. He looks for Ordination upon his arrival in Africa.

It is very interesting to state further in this connection that Mr. Parker is the son of the Rev. Henry M. Parker who, with his wife and ten other Missionaries to China, sailed in company with Bishop and Mrs. Boone in the ship "Golden Rule" July 13, 1859. It will be remembered that, in October, 1861, Mr. Parker was murdered by Chinese insurgents in the province of Shan-tung, to whose camp he had gone to plead for the lives of the people under his charge.

DEPARTURE OF A MISSIONARY.

THE REV. ISAAC K. YOKOYAMA, whose appointment as a Missionary to Japan was announced in the July number, left this city for San Francisco on the 10th ult. He expected to sail in the "City of Peking" thence for Yokohama on the 1st inst.

MARRIAGE OF MISSIONARIES.

At the Chapel of the Nativity, Wuchang, China, on Thursday, June 14, 1877, by the Rev. Elliot H. Thomson, the Rev. WILLIAM J. BOONE was united in marriage with Miss HENRIETTA F. HARRIS, both of the Wuchang Mission.

DEATH OF A FORMER MISSIONARY.

DIED—In Athens, Greece, at the residence of her Brother-in-law, the Rev. John H. Hill, D.D., July 10, FREDERICA MULLIGAN, daughter of the late John W. Mulligan, for many years a respected member of the New York Bar.

Miss MULLIGAN, with her sister Miss Elizabeth Mulligan and two others, was appointed to the Greek Mission by the Executive Committee prior to the present organization of the Society. After the death of her aged father, in 1862, to whom she had devoted herself for many years previous, she returned to Athens, and resided with Dr. and Mrs. Hill to the day of her death, counselling, admonishing and instructing, by her example and her stores of religious knowledge, the young and the old and every one who was privileged to know her. She was interred in the Protestant Cemetery in Athens, and it fell to the Rev. Dr. Hill, as the only Protestant Clergyman there, to perform the last sad duty of conducting the funeral ceremony in St. Paul's Church and at the grave. Her remains were honored by the attendance of a vast number of the population of Athens.

GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, GREECE, *July 12, 1877.*

REV. AND DEAR SIR : After closing the yearly scholastic report, I have thought that it might be of use to you, in making up your Report on the Greek Mission, to give you some idea of the inner workings and influence of the Church teaching in our schools. I have no doubt you understand the feeling which we have regarding this peculiar Mission. We work amongst Christians and our object is, not to draw them away from their own Church, but we endeavor to teach them how the members of CHRIST'S Church ought to live.

CHURCH TEACHING.

Independent of the daily Scripture lessons, we have read in the school every day the Gospel for the day and the Collect, the LORD'S Prayer and the Creed, repeated by all in the school.

On Friday afternoon the Gospel for Sunday is read and explained. Many, many times the parents have come and thanked us for those daily readings. We sow the seed, as it were, in the school and the children pick it up and drop it in their homes, where it often takes root and bears fruit abundantly. One morning, a few weeks ago, a message was brought to me from the parents of one of our little boys who had died the evening before. The message ran thus : that he had died a bright and beautiful death, he had asked his mother to lift him up, then he kissed his parents and sister and took leave of all who were in the room. Afterwards he folded his little hands, as he used to do at school, and repeated the LORD'S Prayer and Creed ; then he laid his little head on the pillow and gently passed through the golden gates into the Eternal City of the Great King, there to wear

" The Crown of brightest glory,
Which JESUS will bestow
On all who've found His favor
And loved His Name below."

BRINGING IN OF THE JEWS.

Another very peculiar and interesting feature in our schools, is that of the bringing in of the Jews. The first was a little girl of about eight years of age. She came to school in September, 1866, and when she came she told me that she did not wish to learn anything about JESUS CHRIST. I told her that we could teach her about Moses and the Prophets, which pleased her very much, and the next day she brought her brother with her to school. Next she gathered in all the little Jewish children living in Athens. When she had learned to read, she bought a New Testament and learned all the lessons with her class, and a few years

afterwards she bought a Bible (for the use of her parents at home) and was very particular about having the Bible with the New Testament in it. She is now a wife and mother and her two youngest sisters are still with us in the school. This work has been going on amongst the Jews for nearly eleven years, and they now form a part of every class in the school, learning all the Scripture lessons the same as the Christian children.

Last winter some of the Jewish mothers came and told me that it was not necessary to prepare separate lessons for their children, as they did not object to them learning anything which we taught in our schools.

Jews in CRETE.

I have often thought that the Church could do a great work amongst the Jews in Crete. If we had funds we could easily plant a Mission there. Our school is well known amongst the Christians on the island, and the Jews there are all near relatives of our Jews in Athens.

Please take this matter into consideration and excuse me for making such an inroad upon your time.

Yours most faithfully and respectfully.

PALESTINE.

DEATH OF MISS BALDWIN.

REFERRING to the brief announcement of the death of this devoted Missionary in the last number, we are glad now to publish in the same connection the official action of the Foreign Committee, and a letter from the Rev. J. R. L. Hall, of the Church of England, dated Jaffa, June 21, giving particulars concerning Miss Baldwin's last sickness and her death.

EXTRACT FROM MINUTES OF SPECIAL MEETING OF THE FOREIGN COMMITTEE, JULY 17, 1877.

Resolved: That it is with sincere sorrow the Committee have received tidings of the death of Miss Baldwin, a Missionary whose official connection with the Board of Missions began in 1835, and has continued through nearly all the subsequent years of almost uninterrupted labor, in all which long term of service she manifested one only purpose, that of entire devotion to the cause of CHRIST, and most remarkable self-denial, never allowing herself to receive more than a very small salary to cover the expenses of her few simple wants.

Resolved: That the Committee desire to put on record an expression of their high appreciation of the exalted character of the deceased, whose memory deserves to be cherished and had in honor throughout the Church.

LETTER FROM REV. J. R. L. HALL.

JAFFA, SYRIA, *June 21, 1877.*

DEAR SIR: It is my painful duty to inform you of the death, yesterday morning, June 20, of Miss Baldwin, who has for several years been

carrying on a Mission School for boys, in connection with your Society, in the German colony attached to this town.

About five weeks ago she complained of a heavy cold and oppression on the chest, but did not at once take to her bed. For the first fortnight she seemed very poorly but not dangerously ill. On Sunday, June 3, she was much worse, but still she was not confined to her bed. The next day Mrs. Hall and I were obliged to go up to Jerusalem in order to attend a Conference of our Palestine Missionaries, which lasted through the whole week. During our absence we heard that Miss Baldwin was rapidly getting worse, and as soon as the Conference was over we hurried back reaching Jaffa early on Sunday morning, June 10. We found that there had been a great change since the previous Sunday. Her disease had weakened her considerably and had made such rapid advances that there seemed hardly any hope of her recovery. From that time until her death I saw her daily, with the exception of two days during which I was obliged to be absent on visits to two out-stations in connection with my Mission. Yesterday morning, at about half-past five o'clock, a messenger arrived to say that Miss Baldwin was rapidly sinking. I hastened down to the Colony and found her evidently passing away. She seemed perfectly unconscious and took no notice of any one or of anything that was said. I knelt down and prayed with her, and she made a slight movement once or twice as if she understood that prayer was being offered. I remained with her until seven o'clock, when, having work which required my attention, and thinking that it would be some hours before she passed away, I left the house, promising to return in an hour or two. I had scarcely gone, however, before her sister, Mrs. Hay, sent to me to say that she had "gone Home."

On account of the great heat of this climate it was necessary that the funeral should be on the same day, and accordingly at five o'clock yesterday evening we committed our dear sister's body to the grave, "in sure and certain hope of the resurrection to eternal life through JESUS CHRIST our LORD." She was buried in the English burial ground. There were about two hundred persons present, Germans, natives and others, all anxious to testify their respect.

Since I commenced work in this town, nine months ago, it has been my privilege to know and see much of Miss Baldwin and to receive from her, and from her sister, Mrs. Hay, most valuable advice with reference to Mission work here. She was an earnest and devoted Christian, and had labored long and hard in her Master's Vineyard. She had fought the good fight, she had finished her course, she had kept the faith, and she has now gone in to see the King, her Master, and to receive from Him that crown of righteousness which he has laid up for her. During her illness she spoke much of her firm trust in the LORD JESUS for salvation, and on Saturday last when I asked if she would like me to pray,

she beckoned me to her, and taking my hand she said, "I want you to offer up a very earnest prayer to God, that He will grant to me all needed grace and strength for the solemn change through which I am about to pass," and after I had prayed she prayed also (although she had the greatest difficulty in speaking a word distinctly) and asked, "that I may be kept abiding in CHRIST as I always wish to be."

On Tuesday—the day before her death—she said to me, "I am so glad to see you, I feel JESUS very precious and I feel quite safe in His keeping. I am only so afraid lest I should in the least degree grieve Him as I lie here upon my sick bed." Afterwards when Mrs. Hall asked her how her arm was, which had been very painful, she said, "I do not mind about anything if only I have the Light of His Countenance shining upon me."

She was very fond of her school. About a week ago when her mind was wandering she spoke about the boys and asked, "Have the little fellows gone home yet?" showing that even in her unconscious moments the school had a prominent place in her mind. She will be a very great loss to Mission work in this town.

Mrs. Hall and I have also sustained a very heavy *personal* loss in Miss Baldwin's death, for she and Mrs. Hay were two of our greatest friends here, and I may truly say quite the "pillars" of our work in this town. It was in their house that the English Service was held every Sunday afternoon and also a female Prayer Meeting which was held every fortnight, and the kindness, encouragement and support which I have received from them has been an unspeakable help to me in various ways.

On account of the war now going on between Russia and Turkey, it is impossible to sell property here, excepting at a ruinous loss. Everybody is more inclined to leave the country than to purchase property and settle down. Under these circumstances Mrs. Hay proposes to remain in Jaffa and carry on the school for another six months at least. At the end of this time she will be better able to decide what to do with reference to her house, etc. The school is at the present time in a more prosperous condition than it has ever been before, as there are nearly fifty boys, and to carry it on as usual, will be a matter of no great difficulty. It will afford me the greatest pleasure to look in occasionally at the school and render Mrs. Hay any service that lies in my power. To close the school altogether, would be a serious blow to the three native teachers—all most efficient—as it would deprive them of employment at a time when on account of the unsettled state of affairs in this empire, employment is most difficult to be obtained.

I am, dear sir, very truly yours,

J. R. LANGLEY HALL,

Missionary of the Church Missionary Society.

A VISIT TO CAPE MOUNT.

THE Foreign Committee are still most hopeful, so soon as the funds are at their command, of establishing at Cape Mount a Central Mission Station as a base of Missionary operations addressed to the Native tribes thence accessible.

At the request of Bishop Penick, the Rev. Wm. A. Fair, of our African Mission, has recently visited Cape Mount to carefully examine the position. In the following very interesting and important letter to the Bishop, it will be seen that Mr. Fair corroborates what has already appeared in THE SPIRIT OF MISSIONS concerning the attractiveness and salubrity of the locality :

WEDNESDAY, *April 4, 1877.*

Had a good breeze during the night ; Cape Mount in sight ; Capt. Arnold said we were now only as far on our way as if we had started last night, instead of last Saturday. Five o'clock P. M., within about two miles of Cape Mount. It is marked 1,060 feet high on a chart. It appears much higher, and runs northwest and southeast. The rise is pretty gradual, both at the beginning and ending in the direction in which it runs ; but crossing it at right angles the rise is very steep. The base of the mountain appeared to us, when four miles at sea, to be about seven or eight miles in length. I was afterward told that it was fifteen miles. The captain not having light enough to get in was obliged to cast anchor at eleven P. M.

A MOST ATTRACTIVE PLACE.

THURSDAY, *April 5.*

Reached a proper anchoring place at one o'clock P. M. Capt. Arnold, a Mr. Sherley and I are going on shore at half past one o'clock. I have already fallen in love with it, as I behold it from the ship, and am picturing to myself our future home, our many happy hours spent in pleasant walks along the shore and up the ravines, resting here and there under the shady trees, on the many foot-hills, with my wife and the children of the Orphan Asylum. Went to Mr. Sherley's store, where the captain stayed. Mr. S. took me to A. J. B. Watson, to whom I had a letter of introduction from Gen. Yates, a kind Baptist friend of mine in Monrovia. Mr. Yates had been on the same errand as myself previously for the Baptist Mission, and in consequence was of great service to me. He selected a place, of which he told me, the Baptists having decided to go to another part of the field down the coast. Mr. and Mrs. Watson kindly accommodated me at their house, free of charge. They made me very comfortable, doing everything for me that I could wish. They are Methodists.

VERY BEAUTIFUL SCENERY.

FRIDAY, *April 6.*

Rose refreshed by a good night's rest. The morning fine, the mountain air bracing; listened with delight to the murmuring of the stream, as it wound its way through the rocks down a ravine near Mr. Watson's house. Soon I was out, glass in hand, accompanied by a native boy, to get a cool drink. Oh, how beautiful the scenery! It reminds me of the Catskills. A Mr. Ford, to whom I had a letter of introduction, a Baptist, was waiting for me on my return from the ravine, ready to aid me in any way he could. We decided to go up the lake Pesu first and see the king of the Vey tribe. He is called Carley Tom. I had a letter of introduction to him from Gen. Yates, who had been to see him, and told me that the king had land on the lake most suitable for our Mission which he would be glad to let us have, and would aid us in other ways beside—so desirous is he to have his people taught. He had applied to the government for a school, but it is not able at present to comply with his request. Soon after breakfast we were on our way in a fine boat with sail, and six able-bodied Kroomen, furnished by Mr. Watson. The Cape Mount river—the outlet of the lake—about one mile and a half long, is wide, but not deep. Passed a pretty village on our way to the lake, near its entrance, called “To-saw,” meaning “hush.” At this point the appearance of the mountain, the river, the lake, the ocean and the surrounding land—especially a pretty island about two miles long and half a mile wide—is exceedingly beautiful. The appearance of the mountains and the scenery generally much resembles that of the Hudson River (New York), but on a smaller scale. The little Vey town, above spoken of, is rightly named “hush,” because you wish to behold the beautiful scenery before you undisturbed by the sound of human voice. Cranes were the only living things we saw which broke the stillness, now on the wing and now slowly alighting and floating in their white dresses upon the smooth bosom of the water.

DESCRIPTION OF THE TOWN WHERE THE KING LIVES.

There being a good breeze on the lake, and the current in our favor, in two and a half hours we reached Beudu, the Vey town where the king lives. It is about eight miles in a southeasterly direction from the Americo-Liberian town at Cape Mount. Here I might say that the population of the town is about three hundred, being all the Americo-Liberians in the neighborhood of Cape Mount. Beudu is superior in every way, the appearance of the town, etc., and the Veyes in it, to the Gedēbo towns and people about Cape Palmas. There is a double barricade, or wall, around the town. The houses are square, one story and attic, a good thatched roof, the walls of wicker work, filled in with good brick clay, somewhat of the color of lead. The house stands on a compact founda-

tion of the same clay, the floor being two feet above, I may say, the sidewalk. There is an open court room, open in front, in the centre of each house, where the family cook and eat and pass most of their time when

at home. Opening out of the court room are two, and sometimes three, bed-rooms. When two, one to the right and left, as you enter the little court. When three, there is one room opening to the rear, as well as to the right and left. The room doors are high enough and wide enough to pass in without difficulty. The rooms are small, having a small, square window in the end of each house and one in the back. The houses have the appearance of being plastered inside and out with light colored mortar. The ground of the town is all covered with hard beaten brick clay, two or three shades darker than what is called brickbat at home. The town is very clean, and, as you may suppose, looks well *at least* for a heathen town. The house given to us for the night was owned by what among them is regarded as a rich man of fine family. He was away. It is a house of three rooms, as before described, with the addition of a piazza in front, with a railing, and a hammock swung for us to rest in. The door of each end room, instead of opening into the court room, opened to the piazza. The Kroomen occupied one end room, Mr. Ford the back room, and I the one in the other end.

The floor of the rooms is of the hard clay before mentioned. In

my room were a bedstead and two boxes. Pictures from illustrated newspapers were on the walls of the court room. There was a fire of sticks burning in one corner of my room. The smoke did not trouble me much,



but I found it hard by the light of the fire to read and prepare for bed. The owners of the house must have "been abroad," as was evident from the "modern" improvements which I have just mentioned. I saw one young woman spinning cotton of their own growing. Her body was whitened over with what appeared to be chalk. They make their own cloth; it is not much that they wear. I passed by a blacksmith's shop. Mr. Ford told me that the Veyman, the owner of the shop, could make gold and silver chains and many other nice things. The few people I saw in town were, as might be expected, intelligent looking. Most of the people—men, women and children—were "out of town" on their farms, cutting away brush-wood and planting rice.

SOME OF THE PECULIAR CUSTOMS OF THE VEY TRIBE.

When you enter a town, water is given you to wash, food and a bed is provided for you. No one asks you your business, nor do any but the persons appointed by the king speak with you until you have washed, eaten and rested well, which generally takes up most of your first day in the town. You are said, while remaining in the town, to be "sitting on the foot of your host," that is, that you are to look to him for everything you want, and he is at hand to be your protector.

Any person belonging to the town would be heavily fined if he were to have any "palaver," that is, quarrel with the guest. If he has anything against the guest, he must make it known to the host, and not trouble the stranger. If anything happens to you or yours while you stay, your host is responsible. After the stranger has eaten and been refreshed, he first complimenting the king, asks him what is the news. The king tells him the general news about his town and the part of the country in which the stranger is. Then the king asks the stranger the news concerning the place and the people from whom he has come, and his special message or business on account of which he may have come. If the stranger does not speak freely and openly when the time comes for him to speak, the people begin to suspect that he is not a friend, but an enemy. They would not think of asking any pay for your board or lodging; but when you are leaving you are expected to make a present. Still, should you not have it, or be unwilling to give it, no one would demand anything.

As to paying, the present you give amounts to the same thing. When about to prepare something for you to eat, they will bring a hen or sheep, as the case may be, and say: "This hen is for you, shall I cook it for you?" If you cannot stay long enough to have it prepared, you are expected to say, "No; I will take it with me." If you are in no hurry to get away, you are expected to say, "Yes, thank you, cook it for me." Not knowing their custom, I at first thought the man wanted me to buy the chicken, and when he asked me if I wanted it cooked, I thought he was giving me the privilege of eating it raw if preferred. I said some-

what indignantly, "Of course I want it cooked." My friend, Mr. Ford, then explained to me, and told me a part of what I have just related of their customs, which they did not carry out to the letter in my case, partly because the king was away and partly because civilized people in these days have not time to spare to go through so much ceremony. Time with the people of Africa is worth almost nothing. They would just as soon spend a day as an hour selling anything. Indeed, they would rather spend the day peddling it than to sell it for five cents less. Neither the day, nor traveling all day, is any loss in their estimation, but the five cents, or its value in tobacco, is a great sacrifice.

WHAT WAS DONE IN THE ABSENCE OF THE KING.

On entering the town we found a man at hand left in the king's absence to receive strangers in his stead. He entertained us pretty much as I have described. We, not willing to stay longer than necessary, and the king being seventy miles away, in another part of his towns attending to business, a young Veyman took his pen, ink and paper out of a little box, which he carried with him, and wrote a note in the Vey language with as much ease and readiness as a New York clerk, informing the king of our arrival, our business, and urged him to come in haste. I was given to understand that a messenger was sent off immediately with the note and my letter of introduction. But next morning, through our Kroomen, whom one of the Veys told privately, we were astonished to learn that no messenger had been sent at all. The Krooman told us that the Veys said, "Suppose they (that is, Mr. Ford and myself) were traders, we would send quickly for the king;" but that I was only going to teach them to read and to pray, that is, I am not a moneyed man, and therefore they wont make anything by us. They think the king wont be pleased if they call him so far from his business. When we told our host we had reason to believe that he had not sent a messenger, he was displeased, and insisted that he had. But his conduct in not urging us to stay longer when we were about to go, in order that we might see the king, satisfied us that no messenger went. They, as well as the unchristianized Gedēbos, are very tricky and untrue; but that is the necessary fruit of an unholy heart, and of course we should not be surprised or discouraged when we see it.

A MOHAMMEDAN VEYMAN.

The young Veyman who wrote the note being a Mohammedan, had a mat and a white sheepskin on which he prays. I was told that there were a great many Mohammedans at Cape Mount and from there toward the interior. The young man said he was obliged to carry his mat and skin every place with him, because his prayers would not be acceptable unless he was kneeling on them when he worshipped. He wore a string of wooden beads similar to a Romanist's, which he makes use of when praying to keep *count* of his prayers. He told me he had particular

prayers for particular needs, for instance, when out at sea a prayer which, if repeated a certain number of times, no harm can befall him, no matter how severe the storm may be. The degree of earnestness or faith seemed to be of little consequence from the manner in which the poor fellow repeated, some for us. I suppose his religion was not even genuine Mohammedanism. Most of the Veys who have become Mohammedans were proselyted by an illustrious tribe called the Mandingoes. The Mandingoes, so the Veys and Mr. Ford tell me, after consultation had concerning any of their sick, if there be reason to believe that he is not likely to live, with or without the consent of the sick man, cut his head off. If any one owes the sick man a grudge, he can secretly be revenged by voting that the sick man may not recover. Outside of Beudu there was a grave with fresh food ready for eating. It was put there for the spirit of the departed to eat. I was told by Mr. Ford, who has been years among the Veys, that they have not much faith in witchcraft, nor do they put any one to death on account of it. One of the Mohammedans awoke me about two o'clock in the morning by chanting a prayer in his own house near by. During one whole month of the year they fast from sunrise till sunset. They may eat as much as they please during the night; water is all in the daytime. At the end of the month they have great feasting.

THE PLACE PROPOSED FOR THE MISSION HOME.

On Friday afternoon Mr. Ford and I went to view the ground which, from the lake, it was thought, might be selected for our future Mission home. It is that which was recommended to me by many, and is about a mile from Beudu, the nearest town. The land is very rich; wild grapes in abundance and some wild figs; the grapes were not ripe. Mr. Ford and I, like Caleb and Joshua, picked some of the large clusters, and put them upon a pole to carry to our brethren, that they might see what a rich land we had chosen.

SATURDAY MORNING, *April 7, 1877.*

The morning fine, the air refreshing; no miasma. Took the head man who was left by the king to entertain strangers to guide us. He led us up the path nearest the lake. It lay through a shady grove to a ground where we had been the evening before. There we had an inland view. On this occasion we were in sight of the water. The place indicated is a most beautiful one. The site for the buildings is about two hundred feet above the level of the lake, and fronting it. There are only two miles of land, perhaps less, between the opposite side of the lake and the ocean, so that on the high ground you get the cool breeze from the ocean across the lake, which is a least ten miles wide by fifteen in length. When the wind is strong the lake has the appearance of a little sea. The land is undulating in some places, while in others it gradually slopes to the edge of the lake. Here and there is a shady bluff overhanging the water.

The shore of the lake can be easily made into a pleasant walk by cutting away some of the branches of the trees, which are at present constantly kissing the water. There are fine large cotton trees scattered about on the rising ground near, and a quarter of a mile back from the lake are the hills. A day's walk in the rear of the lake there is a mountain of considerable height.

THE WHOLE APPEARANCE SURPASSINGLY FINE.

The whole appearance of the proposed Mission land, which is very suitable for farming purposes, especially for the cultivation of coffee, is surpassingly fine, as is the view from it, taking in as it does the mountains at the Cape to the northwest of it, the lake and the islands near the outlet of it, the mountain a day's journey to the east, the hills and ravines down which cool and refreshing waters flow. The tide rises and falls, and during the present, the dry season of the year, the water is salt. Seldom have I had the pleasure of beholding a more beautiful section of country, though I have had the pleasure of seeing what is generally acknowledged to be very beautiful—the Yosemite Valley, Staten Island, and the scenery of the Hudson. After purchasing two hammocks and some other little things, and having had breakfast and prayers, we set off on our return to Cape Mount, Mr. Ford having previously requested me to preach on the morrow in the Baptist church, to Baptists and Methodists, who at present worship there. The Methodist church was burned and is now being rebuilt. There are no Episcopalians at Cape Mount. I was told, however, that our church could readily get a congregation. I was told of several who would like to become members. On our return the wind and tide were against us so that we had to tack. Nearing the outlet of the lake and down Cape Mount River we had to row. Got back to Mr. Watson's at 4 P. M. After a bath and refreshing meal I laid down to rest, lulled to sleep by the surrounding ocean breeze about the corners of the house, as it passed up the ravine close by to play among the trees of the mountain.

THREE SERVICES AND SERMONS ON THE LORD'S DAY.

SUNDAY, *April 8.*

The morning fine ; went early to the mountain stream for a cool drink, after which I sat on the rocks, between which the gurgling water wound its way. Above me were the evergreen trees and mossy vines, which assured me that I was in a tropical clime. All was quiet except the birds and the water. The great waves of the ocean, as they broke upon the beach, the little stream at my feet, and the birds, all seemed to be taking part in a grand song of praise. Nature seemed to realize that it was the LORD's day. As I sat in that part of the temple of God—His natural temple—I read the psalms for the morning, and meditated upon the subject upon which I intended to preach. At ten o'clock I set out in company with Mr. Watson for the church. It stands on the top of one

of the foot hills, commanding a fine view of the ocean. On your way to it you may truly say that you are going *up* to the house of the LORD. I wore my surplice, to the surprise of the people ; giving out verses of hymns instead of the chants. I had as much of our Prayer Book Service as I could have under the circumstances. Mine was the only Prayer Book in that part of Africa. Some of the people said they had seen the Prayer Book while in America. My subject, "Witnessing for JESUS," taken from the Second Lesson for the morning. Requested to preach again in the afternoon. Subject, "CHRIST for righteousness, the end of the law." "Then were the disciples glad when they saw the LORD" being part of the Gospel for the day, First Sunday after Easter. We had Service again at night. The people requested it and brought their lamps for the occasion. The worship was hearty. Subject in the evening, "Signs of the times, and our duty in consequence." They told me I was the first Episcopal Minister, in the recollection of the oldest settlers, who had preached at Cape Mount. If so, I feel highly honored. Took dinner with Mr. Ford, who lives near the church of which he is deacon. The people built their churches themselves, Baptists and Methodists, with their own hands, even to the making of the brick.

ON THE TOP OF THE MOUNTAIN.

MONDAY, *April 9.*

Capt. Arnold sent me word that the ship would sail for Monrovia by 3 P. M. Had heavy rain during the night. After breakfast Mr. Ford, who is a celebrated hunter, took me up the mountain from which the Cape takes its name. The air, oh, how refreshing ! And the water in the mountain, oh, how cool ! We frightened some wild animals, but did not get near enough to see them before they were off. There is a great quantity of fine timber on the mountains, mahogany, brimstone—a kind of pine oak—and india-rubber trees, and vines of many kinds. We could have a house on the mountain for invalid Missionaries ; indeed, it would be a pleasant, very beneficial resort for Missionaries, sick or well, to pass a vacation, resting and recruiting themselves, making it no longer necessary to go far away for a change of air. We could not have the institution, or rather "Associate Mission," on the mountain ; if for no other reason, because the natives do not live at or near the Cape, but up on the lake. Living on the Cape we would have little or no intercourse with the Vays and other tribes on the highway to the interior. After a good dinner of fish, chicken, and fine fresh oysters, I bade good-by. Mr. Watson and Mr. Ford accompanied me to the ship, Mr. W. promising to write to me as soon as he should see the king, Carley Tom. There is plenty of brick clay on the proposed Missionary land, provided you approve of my choice, and brick can be made on the ground. Plenty of fine timber at hand, which can be furnished cheaply by the king, and the stone near by.

Sincerely yours.

HAITI.

(From the New York Times, August 9.)

WASHINGTON, August 8.

PROTESTANT MISSIONS.—The Department of State has received from the United States Minister to Haiti a dispatch relative to religious toleration there, which it would seem, has been gradually becoming more and more deeply rooted in its institutions during the past few years. Although by the declaration of independence in 1804 Romanism was made the religion of the State, the Constitution of 1805 incorporated features of religious toleration and freedom which have been maintained in all subsequent revisions and changes of that instrument, and with very few exceptions the Haitien Government and people have uniformly acted in good faith toward the different Protestant denominations. Protestantism in Haiti, which has been augmented by emigration of colored people from the United States, may be said to have been a good deal fostered by the interest which the Clergy of our own country have taken in it; but what more especially has tended to its influence and growth is the effort which has been made by certain Clergymen of the United States settling in that country to raise up a native Clergy. Those who feel an interest in the spread of freedom of religious thought and feeling, will be glad to know that the door stands wide open in Haiti for every kind of Christian Missionary work.

ACKNOWLEDGMENTS

OF THE FOREIGN COMMITTEE.

N. B.—With all remittances the name of the Diocese and Parish should be given.

✓ Checks, Drafts and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.

✓ All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK.

✓ Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from July 10 to August 10, 1877.

ALABAMA.				Baldwinsville—Grace, four M. Boxes.....			
<i>Eutaw</i> —Mrs. R. E. Watkins.....	5	00				1	95
<i>Mobile</i> —St. John's.....	10	00	15	00	<i>Oazenovia</i> —"Two Friends," for "Bridgman" Scholarship, Bridgman Memo. School, China.....	40	00 202 11
ALBANY.				CENTRAL PENNSYLVANIA.			
<i>Albany</i> —St. Paul's, "M. E. H.," for endow'm't of "Emily L. Hewson" Scholarship, Duane Hall, China, \$800; annual payment for same, \$40.	840	00	840	00	<i>Carlisle</i> —St. John's.....	13	55
					<i>Lancaster</i> —"H. K. B.," for Cape Palmas, Africa.....	5	89 19 44
CENTRAL NEW YORK.				CONNECTICUT.			
<i>Auburn</i> —St. Peter's, of which Woman's Aux., \$25....	160	16			<i>Bridgewater</i> —St. Mark's, \$5; Rev. W. B. Colburn, \$10.	15	00

<i>Hartford</i> —House rents.....	25 00	
Dividend on Bank Stock.....	21 25	
<i>Stratford</i> —Christ Ch., of which for Mexico, \$25.....	52 75	
<i>Waterbury</i> —M. Box 752.....	2 00	
<i>Windsor</i> —Grace.....	13 00	
<i>Woodbury</i> —St. Paul's, Wo. Aux., for Mexico.....	14 00	143 00

DELAWARE.

<i>Dover</i> —Christ Ch., add'l.....	1 88	1 88
--------------------------------------	------	------

FLORIDA.

<i>Marianna</i> —St. Luke's.....	4 75	4 75
----------------------------------	------	------

FOND DU LAC.

<i>Appleton</i> —Grace.....	1 00	
<i>Bulle des Morts</i> —.....	66	
<i>Fond du Lac</i> —St. Paul's, of which for Bp. Auer Memo. Fund, \$5.....	17 88	
<i>Green Bay</i> —Christ Ch.....	82	
St. James'.....	65	
<i>Menasha</i> —St. Stephen's.....	37	
<i>Necnah</i> —Trinity.....	13	
<i>Omro</i> —St. Paul's.....	38	
<i>Oncida</i> —Hobart Ch.....	1 37	
<i>Oshkosh</i> —Trinity.....	4 19	
<i>Plymouth</i> —St. Paul's.....	3 46	
<i>Ripon</i> —St. Peter's.....	3 02	
<i>Waupun</i> —Trinity.....	5 12	39 05

GEORGIA.

<i>Milledgeville</i> —St. Stephen's, M. Box.....	2 50	2 50
---	------	------

LONG ISLAND.

<i>Greenport</i> —"Tithe".....	5 00	
<i>Jamaica</i> —Grace, two M. Boxes.....	4 00	
<i>South Oyster Bay</i> —Grace.....	52 43	61 43

MAINE.

<i>Eastport</i> —Christ Ch.....	6 00	6 00
---------------------------------	------	------

MARYLAND.

<i>Baltimore Co., Baltimore</i> —Christ Ch.....	50 00	
Grace, M. Box, for Af- rica.....	1 00	
<i>Towson town</i> —Trinity.....	25 00	
<i>Frederick Co., Frederick</i> —All Saints'.....	42 00	
<i>Harford Co., St. James' Par.</i> — Grace Chapel S. S.....	20 00	138 00

MASSACHUSETTS.

<i>Boston (Highlands)</i> —St. James', for Scholarship in Em- ma Jones Girls' School, China.....	45 00	
St. Paul's, for Miss'y Col- lege, China, of which Mrs. Wm. Appleton, \$105.38; Mrs. Emily A. Beebe, \$50.....	435 38	
"A. L. P." for "Carrie Louise Paddock" Sch'p, Baird Hall, China.....	50 00	
M. Box, 13510.....	12 00	
<i>Cambridge</i> —Christ Ch., for Sch'p in Jane Bohlen Memo. School, China.....	50 00	
<i>Fall River</i> —Ascension, twenty- two M. Boxes.....	15 00	
<i>Hanover</i> —St. Andrew's, Ladies' Miss'y Soc., for Miss Harris' salary.....	10 00	

<i>New Bedford</i> —Grace, A mem- ber, thro' Wo. Aux., for Syllogos, Athens.....	5 00	
<i>Wellesley</i> —Wellesley College, Young Ladies' Miss'y Society.....	4 82	627 20

MICHIGAN.

<i>Alma</i> —M. Box 5129.....	1 00	1 00
-------------------------------	------	------

NEW JERSEY.

<i>Burlington</i> —St. Mary's Hall, for "St. Mary's" Sch'p, Bridgman Memo. Sch'l, China.....	40 00	
<i>Elizabeth</i> —St. John's.....	20 00	
<i>New Brunswick</i> —St. John Evan- gelist S. S., seven M. Boxes.....	8 34	68 34

NEW YORK.

<i>Fordham</i> —St. James', for Miss'y College, China.....	83 15	
<i>Mamaroneck</i> —St. Thomas', Wo. Miss'y Asso., for Col- lege in China.....	35 00	
<i>Monroe</i> —Grace, for Ins. dues Rev. Mr. Quinby.....	7 00	
<i>New York</i> —St. Mary's.....	10 00	
St. Paul's, thro' Woman's Miss'y Asso., for "Dr. Haight" Sch'p, Duane Hall, China.....	40 00	
"W. H. A.".....	6 00	
<i>Rye</i> —Christ Ch., Wo. Miss'y As- sociation, for "Faith" Sch'p, Japan.....	40 00	
<i>Saugerties</i> —Trinity.....	78 74	
<i>Sing Sing</i> —St. Paul's.....	28 82	328 71

NORTH CAROLINA.

<i>Asheville</i> —Trinity, thro' Wo. Aux., for "Jarvis Bux- ton" Sch'p, Duane Hall, China.....	20 00	20 00
---	-------	-------

NORTHERN NEW JERSEY.

<i>Hackensack</i> —Christ Ch., M. Box 4331.....	2 80	
<i>Morristown</i> —M. Box 8812.....	4 00	
<i>Orange</i> —St. Mark's, A member.....	50 00	56 80

OHIO.

<i>Cleveland</i> —St. Paul's, thro' Wo. Aux., for F. M. F.....	10 35	
<i>Hudson</i> —Christ Ch.....	2 20	
<i>Mill Creek</i> —St. Mark's.....	4 00	16 55

PENNSYLVANIA.

<i>Marcus Hook</i> —St. Martin's S. S., of which for Mexico, \$5.....	10 00	
<i>Philadelphia</i> —St. James', Young Ladies' Bible Class, at discretion of Dr. Scher- eschewsky, China.....	45 00	
St. Luke's S. S., for "Ka- tie Widdis" Sch'p, Or- phan Asylum, Africa.....	37 50	
(<i>Frankford</i>)—St. Mark's, of which for "St. Mark's" Sch'p, Bridg- man Memo. School, China, \$50.....	650 44	
(<i>West</i>)—St. Mary's, thro' Miss'y Mite Fund.....	8 75	
(<i>Bridesburg</i>)—St. Ste- phen's.....	10 00	
(<i>Oxford</i>)—Trinity.....	10 00	771 69

ACKNOWLEDGMENTS.

477

RHODE ISLAND.

<i>Bristol</i> —St. Michael's, "Bp. Griswold" Sch'p, Duane Hall, China.....	40	00	
<i>Providence</i> —Mrs. Anna A. Ives, for Miss'y College, China.....	150	00	190 00

SOUTH CAROLINA.

<i>Beaufort</i> —St. Helena Par., for Rangoon, India.....	5	13	
<i>Charleston</i> —Grace, for "Grace Church" Sch'p, Bishop Boone Memorial Sch'l, China.....	40	00	
<i>Cheraw</i> —"T.".....	10	00	
<i>Glenn Springs</i> —Calvary.....	2	15	
<i>Mount Pleasant</i> —Christ Ch. Par., M. Boxes, for "Gadsden" Sch'p, Bp. Boone Memo. School, China.....	2	66	
<i>Union</i> —Nativity.....	2	85	62 79

SOUTHERN OHIO.

<i>Middletown</i> —Ascension.....	2	30	
<i>Worthington</i> —St. John's, Wo. Aux.....	4	35	
<i>Zanesville</i> —St. James', Ladies' M. So., for "St. James" Sch'p, Duane Hall....	42	20	48 85

VERMONT.

<i>Rutland</i> —"E. S.".....	1	00	
<i>Sheldon</i> —Grace.....	5	00	6 00

VIRGINIA.

<i>Albemarle Co.</i> , Charlottesville—Christ Ch., of which for Mexico, \$5.....	25	00	
<i>Glendower</i> —St. Ann's Par., M. Box.....	1	00	
University of Virginia, for Bp. Boone Memo. School, China.....	25	00	
<i>Augusta Co.</i> , Staunton—Trinity.....	50	00	
<i>Culpeper Co.</i> , Ridley Par.—M. Boxes.....	22	35	
<i>Dinwiddie Co.</i> , Petersburg—Grace, Wo. Miss'y So., for "C. J. Gibson" Sch'p, Girls' School, Cape Palmas.....	10	00	
<i>Jefferson Co.</i> , Charlestown—St. Andrew's Par., Zion, of which for "H. M. Parker" Sch'p, Bp. Boone Memo. School, China, \$8.75.....	35	28	
<i>Lunenburg Co.</i> —St. John's, for Africa.....	2	50	
<i>Norfolk Co.</i> , Norfolk—Woman's Miss'y So., for "Bp. Moore" Sch'p, Joppa School.....	25	00	
<i>York Co.</i> , Hampton Par.—Grace, "A. R. S.".....	10	00	50 00

"Miss S. F. J.".....	1	00	
Miscellaneous.....	1	80	258 93

WESTERN MICHIGAN.

<i>Grand Rapids</i> —St. Mark's, Wo. M. Asso.....	5	55	
<i>Holland</i> —Grace S. S.....	5	65	11 20

WESTERN NEW YORK.

<i>Avon</i> —Zion.....	3	00	
<i>Branchport</i> —St. Luke's.....	10	00	
<i>Buffalo</i> —Ascension.....	13	45	
<i>Fredonia</i> —Trinity.....	3	10	
<i>Geneva</i> —Trinity, of which Wo. Miss'y Asso., for new Missionaries for Wuchang, China, \$50.....	175	00	
<i>Hammondsport</i> —St. James'.....	2	87	
<i>Havana</i> —St. Paul's.....	7	48	
<i>Honeoye Falls</i> —St. John's.....	1	00	
<i>Hornellsville</i> —Christ Ch.....	5	00	
<i>Rochester</i> —Good Shepherd, Young Men's Bible Class.....	3	52	
St. Luke's, for Mexico.....	48	77	
St. Mark's School.....	6	00	
St. Paul's.....	17	20	
Trinity.....	50	00	346 39

COLORADO MISSION.

<i>Denver</i> —St. John's.....	6	95	6 95
--------------------------------	---	----	------

DAKOTA MISSION.

<i>Yankton</i> —Rev. M. Hoyt, D.D., for Sch'p in Jane Bohlen Memo. Sch'l, China,.....	47	50	47 50
---	----	----	-------

NIOBRARA MISSION.

<i>Spotted Tail Agency</i> —"S. E. P.," thro' Wo. Aux.....	2	50	2 50
--	---	----	------

MISCELLANEOUS.

U. S. Coupons, acc't Bohlen Fund, \$263.13; Preston Divinity Sch'p, at discretion of Miss Fay, \$11.84.....	274	97	
Dividend on thirty-one Shares of U. N. J. R. R. & C. Cos.....	77	50	
<i>Japan</i> , Tokio—Am. Epis. Mission, "E.," \$25; Congregation, for Africa, \$7.46.....	32	46	384 93

LEGACIES.

<i>Md.</i> , Baltimore—Estate of Mrs. M. S. Minor, for support of L. B. Minor, Africa (interest).....	6	00	6 00
---	---	----	------

Receipts for the month.....	\$4,735	49	
Amount previously acknowledged.....	104,966	59	
Total receipts since Oct. 1, 1876.....	\$109,702	08	

ANALYSIS OF RECEIPTS.

For Mexican Church (special).....	\$4,444	94	
" Other "Specials".....	1,734	28	
" Debt, from Centennial Relief Committee.....	22,303	62	
" Work of the Foreign Committee (of which from Legacies, \$1,355).....	81,219	24	
Total.....	\$109,702	08	

FOREIGN STATIONS.

WESTERN AFRICA.

RT. REV. C. CLIFTON PENICK, D.D., Miss'y Bishop.

Cape Palmas District.

Rev. S. D. Ferguson (Liberian).....Cape Palmas.
 Rev. Samuel W. Seton (Native).....Hoffman Station.
 Rev. R. H. Gibson (Liberian).....Graway.
 Rev. M. P. Valentine (Native).....Cavalla.
 Rev. Wm. Allan Fair.....Cape Palmas.
 Miss Mary E. Savery.....Orphan Asylum, Cape Palmas.
 Mrs. S. J. Simpson (Liberian), Teacher.....Cape Palmas.
 Mrs. Ann Toomey ("), Orphan Asylum, Cape Palmas.
 Samuel Boyd (Native) Teacher.....Fishtown.
 G. T. Bedell " ".....Cavalla.
 Alonzo Potter " ".....Hoffman Station.
 John Parr " ".....Half-Graway.
 B. B. Wisner " ".....Berebe.
 Richard Killen " ".....Rockbookah.
 O. E. Shannon " ".....Kabla.
 James Boyd " ".....Gideyatabo.
 E. W. Appleton " ".....Cavalla.

Bassa District.

Rev. L. L. Montgomery (Liberian).....Bassa.
 D. T. Harris (Liberian), Teacher....."

Monrovia District.

Rev. T. H. Eddy, M.D.....
 Edward Hunte (Liberian), Teacher.....Quay's Town.
 Mrs. Eddy.....

CHINA.

Rev. Robert Nelson, D.D.....Shanghai
 Rev. Elliot H. Thomson.....
 Rev. Samuel I. J. Schereschewsky, D.D.....
 Rev. W. J. Boone.....Wuchang.
 Rev. Kong Chai Wong.....Shanghai.
 Rev. Yung Klung Yen, M.A.....Hankow.
 Rev. Hoong Neok Woo.....Shanghai.
 Rev. Kia Sung Ting.....

A. C. Bunn, M. D., Missionary Physician....Wuchang.
 Mr. Soong-Lieu Dzung....Shanghai.
 Mrs. Nelson....."
 Mrs. Thomson....."
 Miss Lydia M. Fay....."
 Miss Mary C. Nelson....."
 Mrs. Schereschewsky.....
 Mrs. Bunn.....Wuchang.
 Mrs. Boone....."

Also twenty-five Catechists and Teachers.

JAPAN.

RT. REV. C. M. WILLIAMS, D.D., Miss'y Bp.....Yedo.
 Rev. A. E. Morris.....Osaka.
 Rev. J. Hamilton Quinby.....
 Rev. William B. Cooper.....Yedo.
 Rev. Clement T. Blanchet.....
 Rev. Isaac K. Tokoyama.....
 Henry Laning, M. D., Missionary Physician....Osaka.
 Miss Ellen G. Eddy....."
 Mrs. Cooper.....Yedo.
 Mrs. Blanchet....."
 Miss Florence R. Pitman.....
 Also nine Catechists and Teachers.

GREECE.

Miss Marion Muir, with twelve assistant teachers (Greek).....Athens.

PALESTINE.

....., with three teachers.....Joppa.

HAITI.

The following Clergy of the Church in Haiti are sustained by the Board of Missions:

RT. REV. J. THEODORE HOLLY, D.D....Port-au-Prince.
 Rev. St. Denis Baudry.....
 Rev. Julien Alexandre.....Buteau.
 Rev. Pierre E. Jones.....Jeremie.
 Rev. Charles E. Benedict.....Cayes.
 Rev. John Elisee Salomon.....Anse a Veau.
 Rev. Pierre Louis Benjamin.....Gonaives.
 Rev. Louis Duplessis Ledan.....Torbeck.
 Rev. Alexander Battiste.....Port-au-Prince.
 There are besides, three Deacons and four Catechists.

Committee for Foreign Missions.

RT. REV. HORATIO POTTER, D.D., LL.D., Chairman.

REV. JOHN COTTON SMITH, D.D.
 REV. H. DYER, D.D.
 REV. BENJ. L. HAIGHT, D.D., LL.D.
 REV. CHAS. H. HALL, D.D.

REV. JOSHUA KIMBER,
 FRED'K S. WINSTON, Esq.
 LEWIS CURTIS, Esq.

STEWART BROWN, Esq.
 LEMUEL COFFIN, Esq.
 JAMES M. BROWN, Esq.

REV. JOSEPH KIMBER, Secretary and General Agent, 23 Bible House, New York.
 REV. S. D. DENSON, D.D., Donorary Secretary, 23 Bible House, New York.
 JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.

STATED MEETINGS—FIRST FRIDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof, 5 cts.
 Newspapers, each, 2 cts.
 JOPPA.—Letters, each half ounce or fraction thereof, 5 cts.
 CHINA.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, 5 cts.
 Newspapers each, 2 cts.
 Book Packets, each four ounces or fraction thereof, 2 cts.
 JAPAN.—Via San Francisco. (Steamers leave San Francisco on the 1st day of every month.) Letters, each half ounce or fraction thereof, 5 cts.
 Newspapers each, 4 cts.
 Book Packets, each four ounce or fraction thereof, 4 cts.
 HAITI.—Steamers (Weekly), Postage 10 cents. Newspapers and Books free through the Mission Rooms.
 LIBERIA.—Via Southampton (thence Weekly), Letters, each half ounce or fraction thereof, 15 cts.
 Newspapers, each, 4 cts.
 By Sailing Vessels (occasionally), 10 cts.


THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail), or in larger quantities, as required, packed in Cartons of ten each (by Express).

Returns are to be made Semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

A Christmas Card will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

 The Treasurer of the Commission of Home Missions to Colored People respectfully gives notice that, in accordance with the directions of the last Meeting of the Board of Missions, the books of his Department will *hereafter* be closed on the *first day of September* of each year.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

SEPTEMBER, 1877.

** * All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the office, No. 40 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.*

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

HINDRANCES FURTHER CONSIDERED.

AFTER all that can be said of the obstacles that retard the Christian education of the Freedmen, they all seem to hinge on the one ubiquitous hindrance of *race prejudice*. We use a strong term, because we have never yet visited the village or hamlet where the majority of the community, or even a respectable minority, were willing in point of fact to concede equal rights to the Colored man. The very manner in which the question is argued shows that this equality is practically ignored. Nor do we mean by the term what is usually designated as social equality, but an equality of right before the law. It is true the Colored People can, within limits, come and go where and as they please; but where do we find them (save in exceptional instances) admitted to the regular trades, or the ordinary callings of industrial life, on an equal footing?

For the most part they are confined to subordinate positions: such

positions as are not generally desired by those seeking social advancement for themselves or their families. Now if all this be true in these higher latitudes, where the Anglo-African exists in a ratio so small to the rest of the community, what wonder is it that the same feeling should exist nearer the equator with the same nationality, where the Colored People in point of numbers are generally equal, and often a majority; and where too they were so recently held in slavery? In each case the prejudice is unjust. It constitutes the source of nearly all those barriers that stand between the race and progress. The religious world, however, is so far alive to the fact, and sees in its mere existence such a palpable anomaly, that when interest in Africa proper and her Missions is manifest, an effort is made to localize this feeling in some remote or distant locality of the extreme South or West.

It is race prejudice that causes so little to be done for the Colored People. It is race prejudice that makes the accomplishment of what is attempted so extremely difficult. It is race prejudice that prevents the Clergy in *all* sections from doing what they would. It is race prejudice that thrusts the Colored People aside, with unlettered and emotional teachers, and then jeers at their ignorant and ill-conducted devotional exercises.

Let the average Rector or Pastor, *anywhere* in this broad land, gather together anything like a goodly band of respectable Colored People, and bring them into the body of the Church, though they contribute most liberally, and how soon there would be a change in the administration of that parish. Nor is this condition of things by any means confined to our own Communion. And yet the number of the Clergy is large in both sections of the country of those who, in the purest spirit of an enlarged charity, would make great sacrifices for this race. But the general prejudice weighs them down and largely paralyzes effort.

On the other hand, take the churches of the South, many of which are presided over by some of the most devoted men our Church has known; their congregations are for the most part (out of the large cities) composed of an educated and impoverished *few*, between whom and the Colored People, raised side by side, there is often something like affinity. With many of these Clergy and their leading laity, there is the will (as we have seen by the late action of the Council of Florida) to carry out the work inaugurated by predecessors, and their own expressed convictions of what should be done to a neglected race. Their views are not dissimilar to those of brethren elsewhere, though it is admitted that there are as yet numerous exceptions. These stewards are silently trying to do good and are surely succeeding. They would inaugurate a new work or revive an old one, but in many instances the great outside world, and many of other religious bodies, so press them and thwart their plans, that they have soon in a good degree, virtually

to abandon it—certainly, till the tidal wave of opprobrium has passed by. Of course all this is wrong. But we must look at the question *as it stands*. The Church and the world are tired of mere theories and abstractions. Forty years ago it was the same here among us of the North. It required time and patience then. It requires these qualities now.

Now it is very easy for us, who are far removed from these local hindrances, to say that these men should be willing to endure all things, even martyrdom, in a cause so just. In their poverty and neglect they suffer seriously and severely, each month of their lives; for educated poverty is one of the worst forms of the evil, which in these latter years they have so long uncomplainingly endured. We must not expect too much of men, or look for those so situated to be so far in advance of public opinion around them. Education is a work involving time. Yet progress is being surely made in the right direction, and we are grateful for it. The numerous Public, Normal, and Collegiate Schools are fast telling upon every form of antagonism, and subduing the ignorance and emotionalism which so widely abound. Injustice to an oppressed race is relaxing its iron grasp, and we have at length reached the point where openings for Missionary effort and solicitations for co-operation, are as ten to one to what they were only a few years since; while we are scarcely, through restricted means, able to meet the want in an inverse ratio.

There is, we believe, a solution of the entire question, which is rapidly approaching. We shall allude to it in a future number.

W. E. W.

RICHMOND, VA.

REPORT OF THE SECOND SESSION OF THE SEWING SCHOOL OF ST. PHILIP'S CHURCH, UNDER MISS H. J. KING.

OWING to physical disability of the Teacher, this school has had a very short session this year, commencing May 1 and ending May 29, 1877. The number of scholars was limited, but the school is a very satisfactory one, there being three assistant teachers—Mrs. Stith (White), Mary Cooley and Margaretta Judah (Colored). The improvement in sewing was considerable. The children were carefully instructed in Biblical knowledge, the Church Catechism forming a prominent part of their recitations.

Number of scholars.....	30
Average attendance.....	26
Number of garments finished..	30
Bed-quilts commenced.....	28
Garments given to the needy.....	12
Old garments given to the needy.....	10
Prizes given.....	30
Easter presents.....	30

I would add to my report my thanks to Miss M. Biddle, of Philadelphia, for Easter presents in the form of work-boxes for each scholar, which performed their mission by teaching the girls order and neatness in regard to their sewing; also, for thirty beautiful prizes, which I have before mentioned, for Biblical recitations and Catechism. I would also thank Mrs. Hicks, President of the Auxiliary Association of Syracuse, N. Y., for a large package of work all prepared ready for the scholars, which was a great assistance to me and help to the children.†

ACKNOWLEDGMENTS.

The Treasurer of the Commission of Home Missions to Colored People acknowledges the receipt of the following sums for July, 1877.

VERMONT.			CENTRAL PENNSYLVANIA.		
<i>Rutland</i> —E. S.	1 00	1 00	<i>Lancaster</i> —Miss H. K. B.	1 00	
MASSACHUSETTS.			<i>Lebanon</i> —St. Luke's Ch.	8 00	
<i>Southboro'</i> —St. Mark's Ch.	3 00	3 00	<i>Williamsport</i> —Christ Ch.	7 06	
CONNECTICUT.			<i>Washington</i> —Trinity	10 21	26 27
<i>East Haddam</i> —St. Stephen's.	10 00		DELAWARE.		
<i>Stratford</i> —Christ Ch.	11 86		<i>Georgetown</i> —St. Paul's Ch.	5 00	5 00
<i>Salisbury</i> —St. John's Ch.	11 35		MARYLAND.		
<i>Milford</i> —Miss J. Mills.	25 00		<i>Baltimore</i> —Grace	84 12	
<i>New London</i> —St. James'.	49 00		<i>St. Mary's</i> Co.—William and Mary Parish, special.	2 00	86 12
<i>New Haven</i> —A friend.	5 00		VIRGINIA.		
<i>Bridgeport</i> —Christ Ch.	14 50		<i>Richmond</i> —St. James' Ch.	5 00	
Christ Ch. S. S.	25 00	151 71	<i>Norfolk</i> —Christ Ch., for Petersburg.	50 00	55 00
NEW YORK.			SOUTH CAROLINA.		
<i>Staten Island, Edgewater</i> —St. Paul's Memorial.	7 15		<i>Cheraw</i> —St. David's Ch.	3 05	
<i>New York</i> —Trinity Ch.	20 09		<i>Charleston</i> —Rev. J. V. Welsh.	3 00	
Trinity Chapel.	322 64		Pupil's of Mrs. E. R. Ancrum.	2 00	8 05
St. Chrysostom.	5 36		GEORGIA.		
St. Mary's Ch.	5 00		<i>Savannah</i> —St. Stephen's.	15 00	15 00
L. B.	4 00		OHIO.		
<i>Piermont</i> —Christ Ch.	2 00		<i>Cleveland</i> —Trinity Ch.	146 00	146 00
<i>Poughkeepsie</i> —St. Paul's Ch.	26 19		SOUTHERN OHIO.		
<i>Saugerties</i> —Trinity Ch.	28 47	420 90	<i>Cincinnati</i> —Christ Ch.	58 68	
ALBANY.			<i>Worthington</i> —St. John's Ch.	4 22	62 90
<i>Stockport</i> —St. John the Evangel.	15 00	15 00	ILLINOIS.		
CENTRAL NEW YORK.			<i>Hyde Park</i> —St. Paul's Ch.	10 00	10 00
<i>Holland Patent</i> —St. Paul's Ch.	1 00	1 00	KENTUCKY.		
LONG ISLAND.			<i>Louisville</i> —A Presbyter.	2000 00	2000 00
<i>Cold Spring Harbor</i> —St. John's	7 50		MICHIGAN.		
<i>Greenport</i> —"Tithes"	5 00		<i>Ann Harbor</i> —St. Andrew's Ch.	14 00	14 00
<i>Brooklyn</i> —Ch. of the Messiah.	49 73		WESTERN MICHIGAN.		
St. Mark's.	6 33	68 56	<i>Grand Rapids</i> —St. Mark's Ch., Woman's Miss'y Asso., Industrial Board.	5 00	
WESTERN NEW YORK.			St. Mark's Mission.	1 35	
<i>Geneva</i> —Trinity Ch.	52 00		Grace Ch.	2 70	
<i>Rochester</i> —St. Luke's Ch. (of which from Woman's Miss'y Asso., \$28.20.	55 94	107 94	<i>Hastings</i> —Emmanuel Ch.	4 44	
NEW JERSEY.			For Relief Fund.	5 50	
<i>New Brunswick</i> —Ch. of St. John the Evangelist.	10 50	10 50	<i>Saugatuck</i> —All Saints' Ch.	2 00	
PENNSYLVANIA.			<i>Holland</i> —Grace Ch.	2 00	22 99
<i>Philadelphia</i> —Oxford Ch.	300 00		IOWA.		
Ch. of the Advent.	28 28		<i>Denison</i> —Z.	5 00	5 00
St. Matthew's Ch.	7 63		MISCELLANEOUS.		
Bird Orphan Asylum.	8 01		Bishop of Louisiana, for Colored Ch. in New Orleans.	300 00	
Two and a half per cent dividend on 42 shares of the United N. J. R. & Canal Stock.	105 00	448 92	Additional offerings.	4000 00	4300 00
					\$7,984 86
			Amount previously received.		11,860 18
			Total.		\$19,845 04

SPIRIT OF MISSIONS.

WOMAN'S WORK.

Communications relating to this Department should be addressed,
MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

A DESCRIPTION OF THE YANKTON MISSION.

EXTRACT FROM A LETTER.

MY DEAR MISS EMERY :

When we speak of the Agency we refer to that particular place where the Government buildings are situated. It is about the centre of the reservation by the course of the river and close upon its bank. I think a strong lad might stand at the Agent's house and throw a stone into the current of the Missouri. The bluffs, which just here rise gradually from near the river, follow its course, sometimes rising, as in this case, from very near the water's edge, but generally leaving a strip of "river bottom" or "bottom land," as it is called, from one to three miles in width.

Back from the Agent's house, with only a road between, is a large stockade made by setting long logs upright in the ground and very close together. At one corner of this high fence is the block-house, but I do not know that any one ever used it for protection. Just east of the Agent's house is the store with the trader's residence attached, and beyond this are the interpreter's house and the Agency cattle sheds, while partly screening these from view is the long stone store-house, and near by is a smaller building used for a weaving room.

All these buildings are on the first "bench," as the first level land above the bottom is called, and near the river, only a few feet higher than the water sometimes rises.

At the right of the Agent's, at short distances from each other and within an eighth of a mile, are the mess house or hotel, the Presbyterian Mission house and chapel, two dwelling-houses, and the grist and saw mill, blacksmith's, tin and carpenter shops. All the buildings I have mentioned are between us and the river. Everything here is laid out by the river and fronting it, instead of following the points of the compass.

St. Paul's School, Emmanuel Hall and chapel, with the cemetery, are

all in one enclosure. The cemetery is now enclosed with the garden, the fence which separated them having been removed.

From the main road which forms our boundary line, the ground rises gradually for a short distance, and then more abruptly into a high "bluff," as the hills are called here. On the first rise of ground, about half-way between the river and the top of the bluffs, is St. Paul's School. It is a large square stone building with a small extension on the west side back. The roof is nearly flat and has three dormer windows, as the upper story is used by the young men as a dormitory.

Emmanuel Hall stands on lower ground, a little to the right and nearer the road. From St. Paul's one can overlook the Hall and all the buildings of the Agency, while directly in front flow the waters of the Missouri.

Just at the Agency what bottom land there ever was has all been washed away by the ever-encroaching river. On the other side, the bottom extends two or three miles to the foot of very high bluffs. Much of it is covered with a small growth of willow and cottonwood, with here and there a stretch of larger timber and broad fields of green grass to relieve the monotony. The bluffs back rise in irregular ridges with deep and dark ravines, the dark look caused by their depth and the growth of cedar with which they are filled. The bluffs facing the north as they do, with their uneven surface and deep ravines, take the most beautiful lights and shades, and are a daily source of delight.

From the top of St. Paul's, where the boys love to lie in the sun on warm spring days, there is an almost uninterrupted view of the river for ten miles, and we can follow its course by the bluffs after we lose sight of the water. On this side the river the bluffs are but steep hills; the other side is so much higher this looks but a rolling prairie.

A mile to the west of us we descend from the bench to the woodland on the bottom. Scattered here and there, singly and in groups, are the tents, log-houses and fields of one or more bands of Indians. Although the greater number of the people have log-houses, yet nearly every house has its tent, and in summer most prefer to live in tents as the cottonwood houses become infested with fleas.

At some seasons of the year the whole bottom is covered with water, and then the people have to take their tents and flee to the hills. In the winter those who live on high, open land, take their tents and camp in the underbrush to be screened from the fearful winds which scour the country, and also to be near wood and water. These woods are shut off from our view by the higher ground between us and them.

Now turn to the east. A short distance below here the river makes a sudden turn, running in close to the bluffs on the opposite side and leaving the entire bottom on this side, so that the eye at one glance takes in a nearly level tract of land six or eight miles in length and three in width, bounded on one side by the Missouri, on the other by bluffs, and

at the farther end by that part of the timber called "the point." The eye sweeps over many cultivated fields, some large, others small. Houses and *tipis* are scattered over the entire length without regard to order, some facing one way some another; here one alone and there a group of half a dozen, here a log house nicely whitewashed, with stables, haystack, horses and perhaps cows and a nice lot of chickens, a wood-pile and field; there a tent with nothing comfortable about it. (You must not suppose we can make these distinctions from the house.) On a close inspection we do not find the difference lessened. Some houses with signs of thrift outside, have bedsteads, a table and perhaps chairs—though only of the rudest kind—and a good cook-stove within; while in the tents near by will be only a blanket on the ground, a camp kettle maybe, and a few smouldering coals over which huddle half a dozen hungry human beings and as many dogs.

For our river do not imagine a clear, bright stream with sandy bed and banks sloping gently into the water, where children may paddle to their hearts' content. The water is about the color and consistency of that in the roadside ditches of a country town during a heavy thunder storm, the current strong and rapid, the stream deep, and the banks perpendicular or undermined, so that it is not safe to venture near the edge. The banks are fifteen or twenty feet higher than low water, and a road has to be cut down to the river's brink to get water and unload from boats. Large steamers come up close to the bank.

You ask me about Emmanuel Hall. The chapel or cathedral was built first, with rooms attached for the Mission house, Mr. Cook occupying the two rooms in the tower for study and bed chamber. The tower is built on the south side of the east end of the chapel, the chancel being there. The rooms for the Mission family were built on the north side of the western half of the church, and those rooms are now the dining-rooms and kitchen of Emmanuel Hall, while an addition built across the west end of the chapel and extending as far south as the tower and north as the dining-room, furnishes sleeping apartments for the ladies, sitting-rooms for ladies and girls and a dormitory for the girls, while the chapel does double duty as cathedral and schoolroom.

If you have never been inside a log hut you can have but a faint idea of the imposing structure spoken of as the "Cathedral of Niobrara." It is built of logs and clapboarded, and from a stereoscopic view you get a good idea of the outside. Inside the logs are conspicuous. Like other log buildings, it is chinked with mud mortar, I *think*. It is ceiled as high as the bottom of the windows and stained nearly black; above that the walls are yellow washed. The roof is open, painted blue; the timbers are the native red cedar.

The walls of the chancel are covered with a blue tinted paper, and the chancel is decorated with a stained glass window, the central figure

being a representation of the Good Shepherd. The seats are long settees. The sides of the chapel are hung with illuminated Scripture texts in Dakota, kindly furnished in response to an appeal made some time since by the Rev. Mr. Cleveland.

As to the store-room—it is a northwest corner room about fifteen feet square, with a window on the north and west side each, and the door on the south. The shelves are on all four sides, with space beneath for a row of boxes. The room is altogether too small for convenience, and instead of a table boxes fill the centre of it, and when a new one arrives, if large it is opened downstairs and the contents are brought up and laid upon the floor till time can be found to arrange them.

EASTER FESTIVAL AT THE YANKTON MISSION.

On Thursday of Easter week, our Bishop being with us, the two schools united for a festival. The tables were set in the boys' dining-room, a long table for the young people at which they were to stand and help each other, a shorter one at one end for the Bishop and teachers to sit at. For refreshments we had sandwiches and coffee, sponge, jelly and raisin-cake and cookies. When the feast was ready, Bishop Hare addressed to the children a few pleasant words and invited the young men to take the ladies down to supper, setting them the example, which, with his assistance, they followed very nicely.

Full justice having been rendered to the eatables, the rooms upstairs were again taken possession of, games and pictures having been scattered all about, and amusement became the order of the evening. Time passed rapidly away; some at the organ playing and singing, some looking at pictures, and others chatting and laughing or walking about in the halls, while Bishop Hare with pleasant smile and cheering words, was now here, now there, seemingly enjoying the festival as much as any one.

Three Sundays ago the Holy Rite of Confirmation was administered to thirty-one Dakotas. Eleven were from St. Paul's School, three from Emmanuel Hall. It was a beautiful and touching scene, so many young soldiers kneeling to take upon themselves the vows of their profession, and receive the laying on of hands. Who can help but pray "Daily increase in them Thy HOLY SPIRIT"?

LENT AND EASTER AT SANTEE.

EXTRACT FROM A LETTER.

WE all enjoyed our Lenten season and I trust profited by it. We had Service every morning in the chapel, and every afternoon there were Services in the different Indian houses. Then came our glorious Easter with its ever-inspiring Services and blessed Feast. It is indeed a holy

joy to kneel beside these people whom I have known in their wild savage state and to feel that they have been brought out of gross darkness into the glorious light of the Gospel and made partakers of our hope, inheritors of the Kingdom of Heaven. I look forward with grateful happiness to meeting very many of our Santees who have gone from here in Our FATHER'S House of many mansions.

.

EXTRACT FROM LETTER FROM ST. MARY'S, SANTEE.

Easter came in with a snowstorm, though before the day closed the sun appeared in all its glory. The children had eggs for breakfast and each of them two colored ones.

The girls take great pleasure in sewing dolls' clothes and playing housekeeping, from six o'clock till eight in the evening. I have seldom found girls so fond of dolls as mine. They should never be wanting at St. Mary's School, for they keep the girls quiet and industrious and give them the steady habits of white people. You would greatly increase the interest in their work by sending pieces of ribbon, silk or worsted, of which they would make good use, for they show good taste in most things, and think a sash or bow is a necessary addition to a dress for a doll as well as for our babies.

Last fall we made up Sunday dresses for the smaller girls, of red flannel trimmed with black braid, which looked bright and pretty with their light calico aprons. And some of the mothers gave them purple or green dresses trimmed with black velvet ribbon, so that through the winter we made quite a show with colors, adding the red hoods and bright shawls.

The girls have made marked progress in their studies the last six months, and are reciting the Commandments every day with a good will and a loud voice, as you would hear should you happen to come in just now; and they are beginning to speak English. It is very difficult to induce an Indian to do this, and I shall count it a success if we ever get the girls to use our language altogether at school; but it cannot fail to come, as they will grow into it gradually, being so young.

I see with pleasure the increase of interest in our work shown by the different Societies. A box with garments and sundries from the ladies of — Church has arrived, and one from —, the dresses with pockets containing a piece of chocolate each. A box of hats came just when the red hoods began to be rather uncomfortable. I was very glad to get them, though I would like to say that it is almost too windy here for straw hats with small or turned up rims.

Spring is close upon us and we are looking forward to outdoor play. The girls have done some gardening in planting wild violets and other

flowers close to the house under the dormitory windows, and are anxiously watching the chickens that come, not to admire but to scratch them out.

ACKNOWLEDGMENT OF BOXES RECEIVED AT CROW CREEK MISSION.

MY DEAR MRS. ——— :

Our boxes arrived safely by boat last Friday morning and were an occasion of great rejoicing in the house.


I allowed the boys to see them unpacked, and only wish the kind givers could have witnessed their delight when the shoes were brought to view. I laid out the twelve pairs and let the nine boys present select each a pair, and when they were all fitted they went stepping about, the proudest and happiest boys in Dakota. They had been quite without shoes for a month or more.

I asked them at different times during the day if they had not better take these off and rest their feet, but they always replied, "Oh, no ; feet no me hurt," and I have not been able to persuade one of them to do without them a moment since.

Those pretty, serviceable aprons delighted the girls' hearts, and they clapped their hands and shouted with joy when they saw the combs and ribbon for their hair. On Sunday they came to me, each with hair neatly braided, for the promised bows of ribbon, and they were very careful all day not to soil their new aprons. They wish to keep these for Sunday, and to wear their dark ones every day.

You can hardly realize how we appreciate the supply of groceries. Our stock was almost exhausted, save canned fruit. I have sent an order for stores, but know not when we shall receive them. So we are enjoying to the fullest extent those which came in the ——— box. What very nice dried peaches those are. Indeed, the whole contribution was most choice and abundant.

My Indian women have hemmed all those nicely basted sheets, and the girls in the house the handkerchiefs. The boys are very proud of those gay handkerchiefs, and carry them in their hands, or tied about their necks.

 Persons contributing to the work of this "League," through the Foreign Committee, should always designate their gifts as "For Mexico," and they should understand that in thus contributing to it they do not aid the work of the Foreign Committee, but only that of "The League in Aid of the Mexican Branch of the Church."

"The League in Aid of the Mexican Branch of the Church."

Officers.

President.....MRS. FORDYCE BARKER, 85 Madison Avenue.
Vice-President.....MISS A. E. TWEDDLE, 107 East Thirty-sixth Street.
Corresponding Secretary...MISS C. A. HAMILTON, 17 West Twentieth Street.
Recording Secretary.....MRS. HEMAN DYER, 32 St. Mark's Place.
Treasurer.....MISS M. A. STEWART BROWN, 21 West Thirty-fourth Street, or
Care of Messrs. Brown Brothers & Co., 59 Wall Street, N. Y.

Please remember that contributions—even the smallest—can be mailed directly to the address of the Treasurer of the "League."

Rectors of churches are earnestly requested to ask their congregations for contributions in behalf of the work of the Church in Mexico.

EXTRACTS FROM THE TRANSLATION OF A LETTER FROM MANUEL AGUAS,

LATE BISHOP-ELECT OF THE MEXICAN BRANCH OF THE CHURCH.

I WAS a presbyter in the Roman Church, and most anxiously longed for salvation. With all sincerity did I follow the errors of that idolatrous sect. As a natural consequence, I had not obtained peace for my soul. I was in this sad state when there reached me the pamphlet called "True Liberty." I read it most carefully; and, notwithstanding that I tried to find, in the arsenal of my Romish subtleties, arguments with which to answer the clear reasoning that I found in this publication, a voice within—the voice of my conscience—told me that my answers were not satisfactory, and that I was in error.

I commenced to study the Bible, without paying any attention to the Romish notes and interpretations. This study, from the moment that it was accompanied by earnest prayer, led me to true happiness. I commenced to see the light. The LORD had pity on me, and enabled me to clearly understand the great truths of the Gospel.

I first realized that it is false—most false—that salvation is only found in the Roman Church, as the Romanists pretend. But what completely convinced me of the falseness of the Romish system, was the finding that after I distrusted my own natural strength and trusted in JESUS alone, abandoning all other intercessors, and believing that true safety, salvation and the remedy for our guilt are alone to be found in the sacrifice of

Calvary, I felt a great change in my heart ; my feelings were different ; what formerly pleased me, now was repugnant to me ; I felt real and positive sentiments of love and charity towards my brethren—sentiments which before were fictitious and artificial in me ; in a word, I found the long-desired peace of my soul. By the grace of the LORD, I was enabled to resist temptations, and passed a quiet, peaceful and happy life. As I had dedicated several years to the study of medicine, I was able to maintain myself by this profession. In the evening I read the Holy Scriptures to my household, and prayed with them.

Although all this was very agreeable to me, it was not just that I should continue inactive in the Gospel cause. I soon commenced to think that I was in conscience bound to participate with my brethren the happiness I enjoyed, and especially so, as I had much facility in speaking to multitudes, from my long practice and experience in preaching that I had had while yet a Roman Catholic. I determined to manifest, publicly, that I had separated myself from the Roman Church, and that I had joined the true Church of JESUS. But in order to take this step I found myself laboring under great difficulties. The idea of poverty from want of a livelihood presented itself to me with all its deformity.

Nevertheless, my resolution was unshaken, and I commenced to attend the Provisional Protestant Church, which had been established in a large hall situated in the street of San Juan de Letran. Being short-sighted, I there began to know my dear brother, the Rev. Henry Chauncey Riley, solely by his voice. It filled me with comfort to hear him speak of JESUS and His precious Blood ; the liturgy and hymns which the congregation used enchanted me, as they were full of the pure primitive Christian faith ; and I anxiously desired the arrival of Sundays, because, in our Church Services, I enjoyed delicious moments of peace and joy—Christian emotions that I had never felt in the Roman sect.

I had for some time been thinking how to become personally acquainted with my brother Henry. One night, as I was at one of our churches, I heard my brother preach with so much valor and faith, that I became quite ashamed of myself, and was filled with a holy envy of that Chilian who, in Mexico, in the midst of the most loathsome idolatry, and surrounded by enemies, presented himself as an intrepid soldier of JESUS, ready to lay down his life for his divine Captain. I then was determined to present myself to him alone, and to give him a fraternal greeting, exclaiming : “We are brothers ; our cause is the same ; let us unite our efforts, and, strengthened by our adorable SAVIOUR, let us contend for the faith of JESUS, even though we perish in the contest.”

Various persons had spoken to my brother Riley about me. I was presented to him by an elderly gentleman. We had a long interview, in which we were convinced that we were brothers in the faith ; we loved one another ; and, since then, we work together unitedly. Our LORD

God has deigned to bless our work ; for, notwithstanding the intense and furious persecution that the Romanists have raised against me, the number of true Christians is increasing most marvellously in Mexico.

We have opened the church of the former Roman Catholic Convent of San José de Gracia to the public, and a large congregation now attends there. We have established classes for young men who want to study for the Ministry. In Central Mexico we have some fifty Christian congregations, and their numbers are increasing rapidly, even among the smaller towns, where our brethren often suffer the most terrible persecutions from the Roman Catholic curates and fanatics. The Romanists have burned the houses of some of our fellow-Christians, wounding men, women and children, in their efforts to check the progress of the Gospel in Mexico ; but, in spite of all their efforts, we have the consolation of knowing that the sacred light of the Gospel, which is now so brightly shining in my native land, and increasing in splendor every day, will not be darkened, even with all the efforts that our persecutors are making against it.

By this brief account of the progress of the Gospel in Mexico, you can see that we have reason to hope that the Gospel seed already sown here will soon give the best and choicest fruits of holiness.

By what I have already said, you will clearly understand that these are solemn moments for my native land, as these may have much to do with her future happiness. The admirable religious movement that is now making such rapid progress in this Republic, is likely soon to spread the Gospel in its purity far and wide throughout this nation, and lead to a great reformation in the Mexican Church. This reformation is absolutely needed. Our society is divided between "Liberals" and "Conservative Romanists." The "Liberals" have plunged into the dark horrors of infidelity, and are the slaves of their evil inclinations ; the "Conservatives" are the slaves of the tyrant of Rome. In a word, true religion has not been the foundation of our society. The results of this want have been fratricidal wars, insecurity, avarice, poverty and misery. Scenes of wickedness have been the schools where our Mexican children have been educated.

Such a heart-rending picture ought to fill Christians with sorrow. They ought to ask themselves, "Why should Mexico find itself on the border of a precipice where deepest ruin threatens?"

The answer is a very simple one. Allow me to point it out with frankness, but without meaning to give the slightest offence, for I love you for JESUS CHRIST's sake. Having made this observation, I must say that all you who compose the true Church of CHRIST in that country neighboring to ours are partly to blame for our misfortunes. I know that you are true Christians ; I know that you send your Missionaries to remote parts of the world, where you generously and disinterestedly aid the Gospel work. Why, then, have you for so many years forgotten

your brethren, who, by your very side, have been without the bread of the Divine Word? Why do you allow them to perish, and to sink, day by day, into deeper ignorance and fanaticism? It is well and good that you should exercise your charity with those people to whom you send the light of the Gospel, however distant they may be; but this is no reason why you should leave the Mexicans by your very side in the darkness of idolatry. I am sure that you will agree with me, that it is necessary to do what is possible, in order that the true faith may be extended throughout this, my native land. If you think on this subject with earnest prayer to God, your consciences will call upon you to fulfil this duty as Christians. God has not in vain bestowed on your wealthy Church riches, nor in vain has He endowed you with generous hearts.

We are greatly in want of pecuniary aid in behalf of the Gospel cause in Mexico. We who work here in the harvest of the LORD are very much checked in our work for want of the necessary resources. Will you aid us to push forward this work? I beseech you to make a generous effort; and as you have already commenced to aid the Christian work in Mexico, I trust that you will continue to help us. We have reason to hope that this Christian Church established in Mexico will extend its influence throughout all these Latin countries.

It is yet time for you to aid this Church. At present, although she is terribly persecuted by Romanists, she is beautiful and innocent, because she preserves the pure white vesture of the Faith in all its purity. This Church is your younger sister, and should have your love and fraternal care, and it is necessary that you should not abandon her, but that you help her with the funds she requires.

MANUEL AGUAS.

EXTRACT FROM A COMMUNICATION FROM THE BISHOPS CONNECTED WITH THE MEXICAN COMMISSION.

THE "nursing care" of our Church is pledged to her infant sister, in the covenant now ratified, under the authorization of the House of Bishops. It is our confident trust that our brethren of the Clergy, and of the Laity, will not be wanting on their part, in redeeming the pledge so made, by extending a generous helping hand to promote the financial support absolutely indispensable for carrying the growing work of evangelization to its full establishment in a Church system provided, as with Bishops, so with Pastors, Missionaries, Candidates for Holy Orders, Schools, and places for assemblage in public worship. . . .

It rarely falls to the lot of Christians to have so favorable an opportunity of helping forward the blessed MASTER's work by contributing freely of their worldly goods.